

The Living Church

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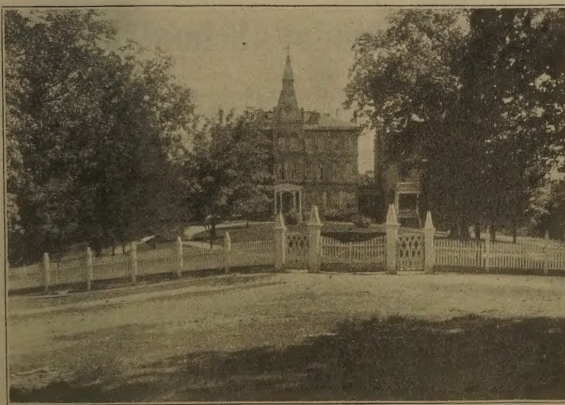
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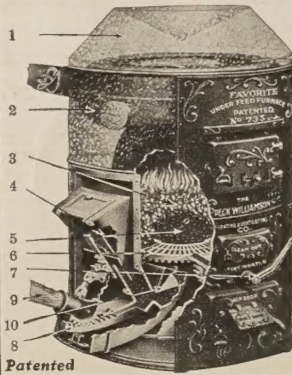
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EDITORIALS AND COMMENTS

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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COULD we but live more entirely in the unseen Presence, and trust to the unseen support,—and if lonely, or disappointed, or depressed, turn more quickly to God, fully confident of His all-embracing care, believing in His perfect love, the tender sympathy with which He ever regards us, how different life would be from what it ordinarily is! Yet we doubt not that divine support is assured to us, if we seek to do what is pleasing in His sight. If the end we desire comes not, yet there is rest in the assurance that we have told Him all, and left it to Him to do what He wills.—

T. T. Carter.

LIFE'S UPPER-ROOM.

WE have not so far advanced in the Christian Year as to have left wholly behind us the memories and influences of that "large upper-room" so vividly associated with the most momentous hours of our Lord's Life and Passion. Scarcely less close, also, its association with the memorable days following, and with the early history of the kingdom which the little band gathered within its sacred shelter were to establish.

For well nigh beyond question is the inference that it was within this same safe retreat that on the evening of the first Easter day the eleven were found "gathered together, for fear of the Jews"; that here, again, were they assembled, at the same hour, on the following Sunday; and yet again immediately after the Ascension, for the important work of electing a successor to Judas; and possibly, may we not say, probably, again, on the Day of Pentecost, when to its other sacred memories was added the crowning glory of the coming of the Holy Ghost.

No insignificant place, therefore, must this chamber of hallowed events ever hold in the heart and history of the Church, affording, as we may well believe, to the flock bereft, full often in its hours of deepest need, shelter and safety, from a hostile world, peace and solace, amid its harassing distractions, and above all, closest communion with Him whose boundless love had there found fullest expression, unfailing counsel in Him who there had poured forth upon them the riches of His power.

Every heart should have its "upper-room." It is a necessity of the inner life more and more recognized in the crowded, hurried, unrestful age in which, too often, the soul finds its environment. A quiet room apart, and above the noise and din, the distractions of the daily round, where for a moment, an hour, or haply a day, sanctuary may be found, solitude, seclusion, and closest communion with Him who though with us "always," makes here His Presence felt with peculiar nearness.

Plain and unadorned, may be this "upper-room," in striking contrast, perchance, to the soul's tabernacle elsewhere; but spotless in purity it must be, as the trysting-place with Him before whom angels veil their eyes. Easy of access, ever more, willingly swings its silent portal to the heart seeking its shelter, even while the feet tread the noisy thoroughfares, or the hands toil busily with mundane cares.

Strangely restful, this turret-chamber, and from its lattice wide tired eyes look forth on broader views, far-reaching vistas green and fair, and oft, as from Pisgah's heights of old, bright visions of the Promised Land; while wafted low, sweet messages are heard, strengthening words of cheer and comfort, help and guidance, too often dulled or drowned amid the noise and clamor of a lower plane.

Alone, "yet not alone"; for very "real" is the Presence there, and strong and clear rise echoes of familiar voices of saints and sages of all the ages, and nearer still, of loved ones dear, just beyond the veil, who to the world "being dead," yet to the heart still "speaketh." Precious, indeed, then the hours therein passed; and even though, as from the Mount of Transfiguration, the cares and claims of life wait, heart and hand, beneath, the light and joy of its quiet precincts linger, making one feel it has been good to be there.

Let no soul fail to provide for itself this sheltering refuge whence in hours anxious, wearied, or harassed, calm and counsel may be found, the quiet "upper-room" where, "the doors being shut," Jesus comes saying, "Peace be unto you."

L. L. R.

OUR more thoughtful readers—especially those who are interested in Biblical Criticism—will be interested, we believe, in Mr. Wilbur's article on "The Roman Catholic Theology of Biblical Inspiration." We may take occasion at a later date to comment on some of its details. Until then we refrain from expressing our agreement or disagreement with his contentions.

OF the great gathering in Boston at the dedication of the "Christian Science Cathedral," the secular press has given full and minute accounts. The Christian pulpits in Boston on the Sunday following, very naturally made Christian Science so-called, the theme of the sermons for the day. The Rev. Dr. van Allen, rector of the Church of the Advent, preached a very strong sermon on this "Patchwork of Errors," which is reported in full in the *Boston Herald*. Instead of endeavoring to make an abstract of the sermon for our columns, we print instead an editorial from the *Boston Pilot*, the leading Roman Catholic weekly in this country, which admirably weaves in with its own strong words, the best points of Dr. van Allen's sermon.

It will be read with interest by our own people, and is commended to those of our weak brethren (or more likely sisters), who are poorly grounded in the Catholic faith, and may become easy victims of this fashionable social craze.

SEVERAL of the Bishops in their addresses to diocesan councils recently held, called the attention of the clergy to the necessity of keeping their Parish Registers in proper condition. One Bishop spoke quite sharply about it, and gave notice that he should call for the Register at his visitations, and would expect to find them posted up to date. One of the English Colonial Bishops also addressed his clergy on the same subject, having learned of the destruction of many Registers. He closed by saying: "I would ask the clergy and the Church officers to look upon the custody of these registers as a public trust, and to take all reasonable measures for preserving them in good condition."

To the ordinary mind it seems astonishing to learn of the dreadfully careless and slipshod manner in which many Registers are kept. We have seen some which were worthless as records, on account of the lack of dates, particularly of the year.

Baptisms have been entered giving the name only of the parents, as the rector could not recall the name of the child when he came to make his delayed entry, and could not find the slip of paper on which he had made a notation at the time of baptism. Then again, some of the clergy do not seem to know how to fill out the blank spaces properly, and a general mix-up is the result. Ignorance, carelessness, and laziness are inexcusable. Before students leave a seminary, they should be shown a Register and instructed in its use. They should be shown Canon 15 of the General Canons of the Church, and attention should be called to the paragraph which says: "It shall be the duty of every Minister of this Church to record in the Parish Register all Baptisms, Confirmations, Marriages, Burials, and the names of all Communicants within his cure."

Thus the plain duty is before every minister of this Church in charge of a parish or mission; and yet the Bishops are continually telling the clergy that many Registers are carelessly kept. But then when one begins to write about carelessness, it is too mournful a topic to continue.

THE INSTITUTIONAL CHURCH.

HOW natural it is that almost any priest should be inspired by a restless emulation when he reads the highly colored "Year Books" of the great "institutional churches." There are the triumphant array of figures, plans, and descriptions of numerous costly and ingenious buildings, the enumeration of a long array of workers, with a great pay-roll, as in other industries. We are led on to contemplate, outside of the comparatively small temple of worship occupying a few thousand feet of space, the great areas of school and play room, dancing halls, billiard rooms, kitchen, theatre, manual training schools, lecture halls, smoking and card rooms, dispensary, employment offices, legal and medical bureaus, departments for the distribution of fuel and food. These Year Books in their way have a similitude to the pamphlets issued in behalf of commercial, industrial, or transportation undertakings and doubtless like them, are calculated, along with many praiseworthy ends, to serve as advertisements to maintain and increase the patronage

of the benevolent. Now it is obvious that the Church *qua* Church must always be ready and eager to minister to the material and moral needs of the "saints," of her widows, her sick and needy. Without condemning any kind of good works—even those in which proselytizing, that is any religious influence, is especially and anxiously disavowed by the institutional church—it may be said that in many cases there is no obligation for the undertaking of these good works—by members of all church congregations. Such are some of these cases: When there is no demand for a particular one, but when, if undertaken at all, it would be simply from a general feeling that something ought to be doing to keep alive the spiritual life of the parish. When it is already being effectively done by denominational or other agencies and a feeble rivalry is likely to hinder rather than promote real service. Where there are so few available workers that very heavy burdens are likely to be laid on a few willing shoulders. Where the work is intrinsically and aggressively secularized so that the Churchman who enters into it by so doing virtually denies his faith in his Master. From this kind of undertakings he should conscientiously and systematically abstain. Those who promote them, however sincere according to their lights, openly claim that those who labor with them on secular lines will soon lay aside their dogmatic "prejudices" and become content with the real fellowship of humanity in unreligious benevolence. To place one's self deliberately in such conditions is surely as disloyal as it was to pour the libation upon heathen altar, from which the blood of martyrs appealed!

But much may be done in any parish whose situation and conditions do not make possible what is called institutional work, while its members may individually take part in such benevolent or educational undertakings as are suited to their abilities and inclinations,—where they may carry the influences of their faith and where they are free, with the proper opportunity, to commend its privileges and its blessings. Within the limits of the parish itself there are many employments not usually counted as "institutional," such as welcoming newcomers; succoring the individual poor; visiting the sick; the care of the fabric, the furniture and the vestments; the assistance at special services; in Bible classes and the Sunday School, and in the offering of continued intercessions. Above all there is a great opportunity and a pressing need for the study and practice of Church music, the Gregorian Chant and of unison singing, an essential part of worship which absolutely requires careful training in the congregation—a very definite part of Church life, an education itself, in detachment, in purity, and self-restraint.

Whatever the parishioner may undertake beyond the boundaries of this church, he can never forget that he finds the means of every kind of service there and that there, within the very gate of heaven, is the end and the reward of all service. In this place "unheard by all but angel ears," while elsewhere men are laboring and striving, always pitifully and often so fruitlessly and ineffectually—"rises for that proud world the saints' prevailing prayer," in connection with the only divine "institution," which the Lord has ordained. Surely as in the ages of faith some of our shrines may be content therewith. Is it not, for a few at least, enough?

ERVING WINSLOW.

THE GREATEST burden we have to carry in life is self. The most difficult thing we have to manage is self. Our own daily living, our frames and feelings, our especial weaknesses and temptations, and our peculiar temperaments,—our inward affairs of every kind,—these are the things that perplex and worry us more than anything else, and that bring us oftentimes into bondage and darkness. In laying off your burdens, therefore, the first one you must get rid of is yourself. You must hand yourself and all your inward experiences, your temptations, your temperament, your frames and feelings, all over into the care and keeping of your God, and leave them there. He made you and therefore He understands you, and knows how to manage you, and you must trust Him to do it.—*Hannah Whitall Smith*.

IT IS A condition of enjoying continued insight into the laws which govern spiritual truth, that we should conform our moral being to that measure of truth which we already see. A deliberate rejection of duty prescribed by already recognized truth cannot but destroy, or at least impair most seriously, the clearness of our mental vision. A single act may thus involve grave inward deterioration; it may land the soul upon a lower level of moral life, where passion is more imperious, and principle is weaker; where a man is less his own master, and more readily enslaved to the circumstances and beings around him.—*H. P. Liddon*.

IL SANTO

Epitome and Review

RELIGIOUS FEELING AND ACTION IN RUSSIA

Roman Catholic Rights in Malta

The Living Church News Bureau
Paris, June 15, 1906

AS the quasi "novel," *Il Santo* (which I mentioned a little time ago), has been the cause of a good deal of discussion in Italy, and amongst other things has been placed in the Index, perhaps some of your readers might like to know what its general drift is. The note on the Title-page is significant—"22° Migliaio!" This speaks for its popularity and circulation sufficiently.

The story is simply that of a rather visionary novice monk, who is more or less politely requested to leave the monastery where he was serving, on account of his erratic proceedings, and association with certain Progressionist spirits (laymen), who were agitating for reform in the Church. A secret meeting of these, under the direction of one Giovanni Selva, is well described. Giovanni is represented as an able, virtuous man, a scholar and a journalist. He has gathered around him various elements; an Abbè—a Franciscan—and some enthusiastic laymen. They are not found to be very easily managed, and they disperse without coming to any satisfactory conclusions. In the meantime Benedetto, the hero of the tale, the novice monk before mentioned, has to leave his monastery, and takes up his abode in a little Italian village in the hills, where his ascetic and unselfish life gains him after a time a certain renown. The sick are brought to him; he gains the reputation of curing some hysteric patients. He is credited, in the end, with working miracles. Rich and noble ladies, wild young students, personal friends, abject poor, are his frequent visitors.

But difficulties arise and he has to leave his village and his self-appointed work. He is next found at Rome, where he is again collecting reformers round him. Then later on, there is an interview with the Pope. This is really the *clou* of the story. The whole scene at the Vatican is wonderfully well told. One is insensibly reminded of the picture of a similar scene, and by a very different writer—Zola. In his *Rome*, there is also an interview with the Pope. But the author of *Il Santo* rather makes the Pope give way, whereas Zola shows us his hero completely overcome by the awe of the Pontif's presence, surrendering at discretion. The Inquisition also plays a small part in the story. The tale ends with the death of Benedetto. This is briefly the outline. One can understand that the subjects treated, as well as the manner of their handling, would not meet with much approbation at the Vatican. The earnestness of the principal figure—his firm belief in the call under the influence of which he believed himself to be acting—are kept well in front, in the interest of the whole story.

RUSSIA.

In Russia we are told that a certain feverish enthusiasm for reform keeps pace with the political agitation in progress. Note has before been made of the projects in the air—a National Council—restoration of the Patriarchate—reorganization of the Seminaries—of the Universities, schools, parochial institutions, etc.

The religious publications are full declarations and recommendations, which concern all these subjects, bound together by the central interest of the faith and public order. Every kind of subject, affecting the religious movements of the country is under discussion; and it is difficult to say, amongst so many matters of paramount interest, which should take the first place. But in reality the "believing world" in Russia is fully aware of the necessity of coming to a definite understanding on the moral situation, which the Church is to occupy in the future. The desire to come to some conclusions goes far beyond the question of administrative reforms. The great object is to renew, define or rather, to revive the idea that the Church has her own proper work to do and a prominent (or as the papers put it, a superior) part to play. A report lately put out embodying "The groups of priests belonging to the city of St. Petersburg," speaks thus: "Everyone knows and all past events tend to confirm the same—that our Russian Church and its representatives ought to profess the principle of non-intervention in civil and public affairs—or in the affairs of the State. But it has lost the autonomy of its existence, and has sunk down till it has become merely a subordinate Organ. The clergy of the Church have become agents of the State in the

eyes of the Government. But in correcting this, care must be taken not to rush into the opposite extreme. Without imposing any system of legislation, civil or otherwise, the Church and the clergy ought to participate in the general activity. It must be acknowledged, that up to the present time we have been very little prepared for such an emergency."

The report concludes by recommending the clergy to watch narrowly the course of events, and to be prepared to march with the times.

In Russia, in consequence of the troubled state of affairs no doubt, a new sect has sprung up during the last few months. Its headquarters are in Poland. It bears the name of the "Mariawites," and has strange doctrines. The base of its teaching is "the despising of everything that is mundane and the denying of any free-will." For man, the grace of God is everything, and it takes the place of work, especially human work. So work is harmful, as it turns them from prayer. The sect believes in the existence of Anti-Christ, who though he is not more than four and a half years old, is revealed in political parties, reviews, banking-houses, and many other evils of a like description. As for the Pope, he and the clergy are seducers of the people, but a great respect is shown to the B. V. Mary. Hence their name, "Mariawites." Politically they are supposed to be in sympathy with the Social Democrats. All the Bishops in Poland have issued and signed a manifesto condemning the errors of the "Mariawites."

MALTA.

A somewhat grave question has arisen between the Governor of Malta and the Archbishop, who is a Roman Catholic. The Government at Malta permitted the Theatre Royal to be used by the Rev. John McNeill for the purpose of a religious address. There was no payment, and the meeting was to be open to all comers. Thereupon the Archbishop—Bishop of Malta and Gozo—basing himself upon the non-interference with the religion of its Maltese subjects promised by the British Government, addressed a protest to the Governor of Malta, Sir Charles Clarke, in which the latter is called upon "to prevent this outrage to Catholic feeling." The Governor replied at once by a private note to the Archbishop, saying it was the first he had heard of the proposed meeting, but that as it was to be "inside a house, and as no one has to go to it except of their own free will," he was rather at a loss to understand why objection was taken. This was followed, in quick succession, by five other letters from the Archbishop and by a circular addressed to all Maltese Catholics—in which excommunication was alleged to lie *ipso facto* against any one committing the "grave crime" of attending the said meeting. One of the five missives asks for the services of a Government stenographer to take down Mr. McNeill's words; and another exclaims, "Why am I refused the use of one of my subjects (*sic*) in his free hours for a matter which immensely interests the religion represented by me?" The Government is also told that it is risking serious consequences, and that the episcopal prestige is attacked by its action. The correspondence ends with a long letter from the Governor rebutting the implications and the tone of the Archbishop's letters, and concluding by a short paragraph in which, "in deference to your Grace's wishes," the meetings will cease to be held in the theatre.

This is the story of the episode. Some perhaps will be a little surprised at the strong action taken by the Archbishop in the matter. But he was within his rights, I have little doubt. The Roman Church in Malta has a special status of its own, and may not be interfered with. This is owing to the understanding under which the island was made over to Great Britain, at the time that we became possessed of it. British island as it is, Anglicanism is there on sufferance. I believe that an Anglican clergyman may not wear a surplice—say for instance at a funeral—in the street, without the Roman Catholic Archbishop's permission. The Romans may have as many processions as they like in full canonicals!

GEORGE WASHINGTON.

TO LAY UP treasure in heaven is to do acts which promote, or belong to, the kingdom of God; and what our Lord assures us of is that any act of our hands, any thought of our heart, any word of our lips, which promotes the divine kingdom by the ordering whether of our own life or of the world outside—all such activity, though it may seem for the moment to be lost, is really stored up in the divine treasure-house; and when the heavenly city, the New Jerusalem, shall at last appear, that honest effort of ours, which seemed so ineffectual, shall be found to be a brick built into that eternal and celestial fabric.—Bishop Gore.

THE ENGLISH HYMNAL.

Its Appearance Created Great Interest.

OTHER MATTERS OF INTEREST FROM LONDON.

The Living Church News Bureau
London, June 19, 1906

THE notable new hymn book, for use in the Catholic Church in this country, entitled *The English Hymnal* (London: Henry Frowde, Oxford University Press Warehouse), has at present appeared only in the form of a 24mo edition, containing the words only; prices, 1s. and 1s. 3d. net; two other editions will be published early next month, namely, the crown 8vo music edition, prices from 3s. net, and the 32mo edition, with words only, prices from 2d. net. The editorial committee of *The English Hymnal* consist of the following accomplished and well-known Catholic Churchmen: Mr. W. J. Birckbeck, the Rev. Percy Dearmer, the Rev. the Hon. A. J. A. Hanbury-Tracy, the Rev. T. A. Lacey, Mr. D. C. Lothbury, and Mr. Athelstan Riley. The late Rev. W. H. H. Jervois, vicar of St. Mary Magdalen's, Minster Square, to whom this hymnal is dedicated, was also a member of the committee, and bore a large share in the production of the work, but did not live to see it completed. The musical editor, is Dr. Vaughan Williams, Mr. W. J. Birckbeck being responsible for the ancient Plain-song. In the case of "specially composed tunes" (included only where no suitable tunes could be otherwise obtained) the aid has been sought of such well-known musicians as Sir Walter Parratt, Dr. Arthur Somerville, Dr. Walford Davies, as well as that of the younger school of English composers, as represented by Messrs. W. H. Bell, Gatty, Von Holst, and Ireland. *The English Hymnal* is divided into twelve parts, and contains 744 hymns, including the nine Litanies, Story of the Cross, and the nearly ninety Introits, Graduals, etc., Advent Antiphons, the Reproaches, etc., that make up Part XI. and Part XII. Thus it is a work of even greater bulk than the revised *Hymns Ancient and Modern*, 1904, containing as many as 102 more hymns. Some special features are the inclusion of a large number of compositions not in other books, a section being devoted to Christian Socialism, the printing of hymns as their authors wrote them, the names of authors and translators being given at the head of each hymn, whilst similarly the composer, name and measure is given at the head of each tune; Office Hymns for both morning and evening for all days in the Prayer Book Calendar; Processions and Litanies arranged as definite acts of worship; Introits, Graduals, etc., for the year; and the ancient special devotions for the pre-Christmas period and Good Friday, such as the seven "Great O's" (beginning with *O Sapientia*) and the Reproaches. The list of authors of hymns which are comparatively unfamiliar include the names of Canon Ainger, Bishop Phillips Brooks, Bishop A. Cleveland Cox, Bishop Creighton, Bishop G. Washington Doane, W. E. Gladstone, Robert Stephen Hauker, John Donne, John Dryden, Robert Herrick, the Emperor Justinian, S. Paulinus of Nola, Christina Rossetti, Edmund Spenser, J. G. Whittier, William Wordsworth. Perhaps the most striking feature of this compilation of hymns is its modernity, and in no respect is this more plainly—and considering the names here given more startlingly—evidenced than by the inclusion of compositions specially contributed thereto by such Churchmen as Mr. G. K. Chesterton, the Rev. Percy Dearmer, Mr. Athelstan Riley, and the Rev. T. A. Lacey. Rev. Mr. Lacey's hymnic production is in the nature of a battle song for the Church. The following is the first verse:

"O Faith of England, taught of old
By faithful shepherds of the fold
The hallowing of our nation."

There also appears a hymn by Canon Scott-Holland, which has only been printed hitherto in the *Commonwealth*. It begins thus:

"Judge Eternal, throned in splendour,
Lord of lords, and King of kings,
With Thy living fire of judgment,
Purge the realm of bitter things;
Solace all its wide dominion
With the healing of Thy wings."

In their Preface the Editorial Committee claim for the *English Hymnal* that it is a collection of the best hymns in the English language; and is an attempt to combine in one volume "the worthiest expression of all that lies within the Christian Creed, from those 'ancient Fathers' who were the earliest hymn

writers down to contemporary exponents of modern aspirations and ideals."

The old knightly Orders of the Garter and the Bath have long had a religious habitation—the former in St. George's Chapel, Windsor Castle, and the latter in King Henry VII's Chapel at Westminster—but the Order of St. Michael and St. George, though it has always had a Prelate, has not until now had a chapel of its own. On Tuesday last the southwest chapel in St. Paul's and hitherto commonly known as the Wellington Chapel was dedicated with much pomp and ceremony to the use of the Most Distinguished Order of St. Michael and St. George, the principal religious act being performed by the Bishop of London in the presence of the King (the Sovereign of the Order), the Grand Master, and the Knights of this Imperial Order, who hail largely from the British dominions beyond the seas. From the great west door of the Cathedral to the new Chapel of St. Michael and St. George the gangway was lined on either side by the King's Colonials, Imperial Yeomanry, each of the four dependencies, Australasia, India, Canada, and South Africa being represented by 15 men of the force; while the passage in the space under the dome was lined by the yeomen of the Guard. The band of the Scots Guards was stationed beneath the dome, and four trumpeters of the Royal Horse Guards Blue stood on the choir steps in readiness to sound the Royal salute upon the King's arrival. The Dean and Chapter wore their rich copes, and the Bishop of London was similarly vested; Bishop Montgomery, Prelate of the Order, wore over his rochet and chimere the special robe of his office, a mantle of blue with scarlet lining. After the dedication of the Chapel, there was a brief service in the choir of the Cathedral.

At a conference of clerical Christian Socialists, held at Morecambe last week, it was decided to form a "Church Socialistic League." The speakers included the Rev. Messrs. Stewart Headlam, Paul Bull, C.R., Conrad Noel, Lewis Donaldson, and others.

Three days last week were to be devoted in the House of Commons to the further consideration of the Birrell Bill, but on the second evening of the discussions the whole House was astonished by the announcement that the proceedings on the bill would be suspended until next Monday (yesterday). It has since been officially explained that in view of the proposed system of closure or limitation of time for debate upon the remainder of the bill, it was thought desirable to postpone the bill until this week, when the closure plan of the Government is to come into operation. By such a drastic proceeding as this of "the guillotine" the Government anticipate to rush the bill through the House of Commons, so that it shall go up to the Lords on July 25th. The intention of the Government is to closure the whole of the bill (several parts, however, being dropped) from Clause 3 onwards, by compartments, thus to stifle free and reasonable discussion.

The King has been pleased to approve of the following appointments: Bishop Welldon (Calcutta, '98-'01), Canon of Westminster, to be the new Dean of Manchester. The Rev. S. A. Barnett, Canon of Bristol, and Warden of Toynbee Hall (East End), to be Canon of Westminster. Neither of these two appointments can be considered at all satisfactory from a Church point of view. Bishop Welldon is both a well-known anti-Athanasian and Undenominationalist, while Canon Barnett goes in as a "whole hogger" for Latitudinarianism. May God in His mercy spare His Church many more such appointments!

The Bishop of Massachusetts has arrived in London.

J. G. HALL.

EACH WISH to pray is a breath from heaven, to strengthen and refresh us; each act of faith, done to amend our prayers, is wrought in us by Him, and draws us to Him, and His gracious look on us. Neglect nothing which can produce reverence.—Edward B. Pusey.

IF WE BE faithful and humble, God will increase our faith by enabling us to obey more faithfully, and will strengthen our sight by enabling us to do what we now see. As in our daily walk we come nearer towards heaven, He will open to us more of heaven. And so the veil which sin laid upon our sight being taken away, "we all, with open face, beholding, as in a glass, the glory of the Lord," studying His countenance, watching His looks, seeking to have His gracious and compassionate look cast upon us in the midst of our frailties and infirmities, may catch some faint reflections of its brightness, and be changed into the image whereon we gaze, which we love, which, in our weakness, we would long to copy and transfigure into ourselves; we too may be "changed into the same image, from glory to glory, as by the Spirit of the Lord."—Edward B. Pusey.

DOCTORS LLOYD AND ALSOP'S PLANS OUTLINED

To Sail from San Francisco in August.

DR. ALSOP RESIGNS THE RECTORATE OF ST. ANN'S.

The Living Church News Bureau
New York, July 2, 1906

THE plans have been completed for the trip to the mission fields of the East, which the Rev. Dr. Arthur S. Lloyd is to make at the direction of the Board of Missions. The trip is not one of inspection, but one for observation and study. The work on the mission fields has so largely grown of late, so many new problems present themselves for solution, that it was deemed advisable to have Dr. Lloyd visit the fields in the effort to learn by what means the Board may best serve them. On the theory that two heads are better than one, the Rev. Dr. Reese F. Alsop goes also, in a semi-official capacity. Mrs. Lloyd and Mrs. Alsop will be of the party.

The Rev. Dr. Alsop starts on the trip across the continent about the middle of July, making his way leisurely to San Francisco, where he is to meet Dr. Lloyd. It is expected that the party will sail from San Francisco the last of August. The first stop will be at Honolulu to visit the work under Bishop Restarick. Two weeks will be spent there. Japan will be the next stop, and here as at all other points to be visited during the trip, foreign mission work other than that of the Church will be studied for suggestion, although most of the time will be spent in visiting mission stations of our own Church. In China the work in the two Church dioceses, both in the Yangtse valley, will be visited, as will some of the work of the Anglican Church, especially that in Peking. From China the party goes to the Philippines, and thence, in the order named, to Ceylon, Northern India, and Egypt. Dr. Lloyd will then return home, reaching New York some time next spring. Dr. Alsop, with Mrs. Alsop and Mrs. Lloyd, will go to Switzerland for a part of the summer.

Although it had been announced that the Rev. Dr. Alsop had been asked to accompany Secretary Lloyd in his trip to the East, and had accepted, the announcement of his resignation of the rectorate of St. Ann's Church, Brooklyn, made last week, came as a surprise to his friends both in New York and Brooklyn. In his letter of resignation, sent to the vestry, Dr. Alsop says that when he was invited to the rectorate, a little more than twenty years ago, he expected to serve about ten years and then turn the work over to a younger man. But he has doubled his expected term and feels that it is now time to step out. Just now he is impelled, also, by another motive, the invitation of the Board of Missions to accompany the General Secretary on a tour of our stations in the distant East. This plan makes it necessary that some provision should be made for the needs of St. Ann's Church. The resignation was accepted by the vestry, which passed resolutions of sincere regret, and made Dr. Alsop rector *emeritus*.

With a large party from New York, Bishop Potter went last week to Tompkins Cove, on the Hudson about forty miles north of the city, and read the service of benediction at the new Summer Home of the Cathedral of St. John the Divine. In the party were the Archdeacons of New York, Westchester, and Orange, Canon Jones, Canon Voorhis, the Rev. Robert L. Padlock, and several other clergymen. Assisting the Bishop in the service were the three Archdeacons. After the service the party inspected the house and had luncheon there. In his address the Bishop referred to what he termed the impending industrial upheaval which is in the air. There is great dissatisfaction and a class division is forming. The Church, said the Bishop, must seek some solution for the pending difficulty. He urged a strengthening of the feeling of fellowship and brotherhood, and said that summer homes and the social work upon which the Church is largely engaged represented steps in the right direction. The Summer Home opened on Saturday. It is to be in charge of Miss Mary A. Mason, who comes from Washington for the purpose. Eighty children at a time are to be accommodated, for two weeks each.

The Churchman's Association extended a formal welcome to Bishop Potter, on his return from abroad, by a luncheon which it gave last week Monday at the Hotel Manhattan. Nearly one hundred of the clergy were present from various parts of the diocese. Bishop Potter was cordially welcomed when he appeared, as was Bishop Coadjutor Greer, who appeared for the first time at a gathering of the clergy, since the operation upon his eye. Bishop Greer was the first speaker, extending a welcome to the Diocesan in behalf of the Associa-

tion. Others who spoke were the Rev. A. B. Howard, rector of the Church of St. John the Evangelist, New York, the Rev. Carroll Perry, rector of St. Philip's at Garrison, the Rev. Dr. Joseph Rushton, of the Church of Zion and St. Timothy, the Rev. Dr. W. R. Thomas, Archdeacon of Orange, and the Rev. Dr. W. W. Page of Cornwall. Replying to the words of greeting, Bishop Potter talked of his travels in Europe, referring especially to his visits to the American chapels there.

An event of unusual interest in Church and educational circles of New York was the testimonial given at the reunion of the former pupils of Dr. J. Howard Mahany, to mark the completion of his thirty-fifth year as Head Master of Trinity Chapel School. There were about a hundred present. A handsome testimonial of their esteem was presented by the old pupils, and addresses of congratulation were made by the Rev. Dr. Morgan Dix, rector of Trinity parish, the Rev. Dr. Vibbert, vicar of Trinity Chapel, and several of the graduates. Dr. Mahany took charge of the school in 1871. Under his direction it has become one of the leading preparatory schools of the city. Many of its graduates have gained honors in college.

SOUTH DAKOTA ANNUAL CONVOCATION.

THE annual Convocation of the Eastern Deanery opened with Holy Communion in Calvary Cathedral, Sioux Falls, Tuesday, June 12th, at 10:30 A. M. The Bishop was the celebrant; and was assisted by the Assistant Bishop and the Rev. Messrs. John H. Babcock and George H. Cornell, D.D. In place of the sermon, the Bishop read part of his annual address. Besides the Bishops there were in attendance fifteen of the clergy and twenty or more lay delegates.

During the business sessions the Bishop presented an apportionment of the amounts that might justly be paid by each parish and mission to General Missions; and also reminded the people as to the Men's Thank Offering to be made at Richmond in 1907.

Bishop Johnson's first annual address was delivered during the afternoon session. Among other pleasing incidents of his visitation he mentioned the work that had been accomplished in a town of about 1,200 inhabitants. A resident of the town, which we will call S—, meeting one of our clergy, whom we will call Mr. A—, asked him why he had never held a service of the Episcopal Church in S—. Mr. A— said because he had never heard of any such place; and added that he would visit it as soon as he could. In due time he made a visit; and afterwards held a few services, and left the work in the hands of the Rev. Mr. B—, his successor in the field. The result of the work done during the two following years was, a church, paid for and consecrated; 25 communicants; 40 children in Sunday School; and liberal offerings for the support of the clergyman. Bishop Johnson, when asked how so much had been accomplished in so short a time, answered, "Mr. A— planted, Mr. B— watered, and the Lord gave the increase."

During the Convocation there were earnest and profitable discussions of various topics suggested in the addresses of the Bishops, and in the reports of the Treasurer and committees:

1. How to make the meetings of Convocation more attractive, more interesting, and more useful.

2. The home, the public school, and the Church in its Sunday Schools and its public worship, should be mutually helpful factors in the creation and development of moral and religious character. As things are at present, their work and influence run too much in entirely separate—sometimes even opposing—currents. How can we bring about their coöperation?

How much increase and growth during the past year is shown by a comparison of the journal of 1905 with the reports of the Bishops to this meeting?

The pledges for the Bishop's salary have been promptly paid; more has been paid than was due at the end of the last quarter. The fund for the endowment of the episcopate has been increased to nearly ten thousand dollars.

Progress has been made in "The Laymen's Forward Movement in South Dakota."

Action was taken upon the subject of a big "Missionary Rally," of the Sixth District, to be held in Detroit next fall.

STATISTICS.

Bishop Hare reports: Ordinations, 3, one priest, two deacons; confirmed, in white field, 124, Indian, 136, total 260.

Bishop Johnson reports: Confirmed, in white field 79, Indian 87, total 166. Total in the district 426. An increase of 156 as compared with 1905.

APPOINTMENTS BY BISHOP BARE.

Council of Advice—Rev. Messrs. John H. Babcock, Robert Dougherty, D.D., and J. B. Van Fleet; Messrs. Robert W. Folds, Geo. W. Lewis, and Samuel A. Brown.

Examining Chaplains—Rev. Messrs. Robert Doherty, D.D., E. Ashley, E. H. Edson, W. J. Cleveland, and G. H. Cornell, D.D.

Niobrara Deanery—Rural Dean, Rev. E. Ashley; Secretary, Rev. Wm. Holmes; Treasurer, Rev. A. B. Clark.

Eastern Deanery—Rural Dean, —; Secretary, Rev. H. N. Tragitt; Treasurer, Mr. J. T. Coxhead.

Dedication and Consecration of the Church of Saint Mary the Virgin in the Village of Chappaqua, N. Y.

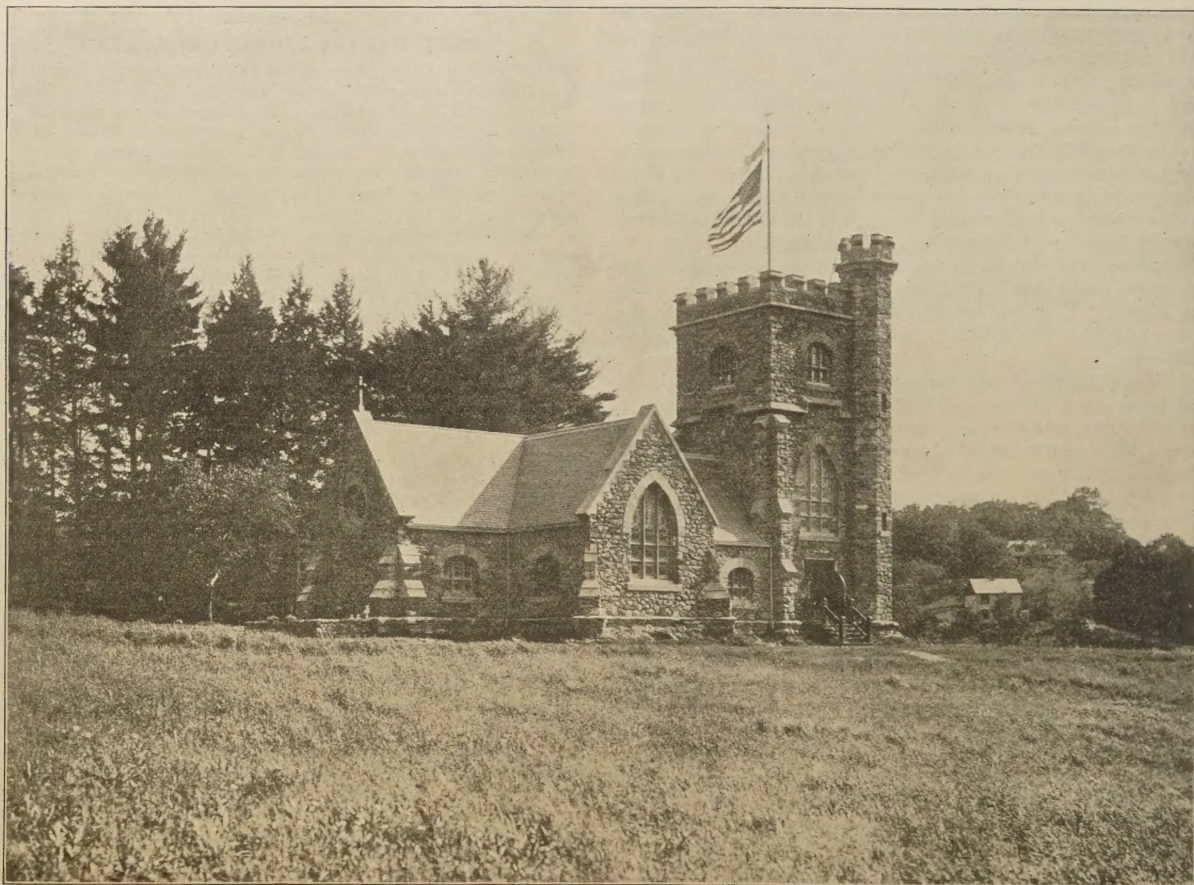
THE Octave of the Feast of Corpus Christi was marked in the diocese of New York by a function that will be long remembered by all who were privileged to attend it. It was a most delightful occasion and an unmistakable indication that "The Age of Faith" is by no means wholly past.

Bishop Greer, to whom the consecration of churches in the Bronx was formally delegated by Bishop Potter, when the division of duties was arranged at the time of the election of the Coadjutor, is now, under the orders of his physician, absent from the diocese, and the consecration of the Church of St. Mary the Virgin, Chappaqua, was performed at his request by the Bishop of Springfield. The Bishop of Delaware was the preacher, and upwards of fifty priests were present, the majority taking part in the procession.

Chappaqua is a little hamlet thirty-five miles from New York,

The site of this church is a portion of the farm bought by Horace Greely in 1852, for his country-seat, and some of the boundary walls built by Mr. Greely, out of the field-stones, were used as a quarry for the material of the church. These stones laid up very roughly with substantial trimmings of concrete blocks cast on the premises, form a very picturesque edifice, well adapted to the plan of a building which with its massive tower recalls the days when strongholds and Bishops went forth to battle.

From a high staff on one corner of the tower a cross gives its benediction to the surrounding valley, and the stars-and-stripes, surmounted by the church pennant—a white *fleur-de-lis* on a ground of blue—waves out the proud claim of "The Church in the United States."



CHURCH OF ST. MARY THE VIRGIN, CHAPPAQUA.

on the line of the Harlem railroad. Thirty years ago services were held in a hall by the Rev. J. W. Sparks, and subsequently a Sunday School was started, in which Miss Gabrielle Greely, now Mrs. Clendenin, took an active part. Little else, however, was done, and the building of this beautiful new church marks the creation of a new centre of religious work.

The rector of the nearest church is the Rev. S. F. Holmes, of Pleasantville, two miles distant, and he has been one of Dr. Clendenin's staunchest friends in the inception and execution of this generous project.

The new church is in a lovely valley surrounded by wooded hills, the very spot the old monks would have chosen for a quiet retreat, far from the turmoil of the busy world, and it is one of the charms of the present edifice that it is the exact reproduction of one of those shrines of the days of piety when holy souls gathered many times a day to sing the divine praises. Monckton Hadley, twenty miles north of London, is the site of the original church, built in A. D. 1400. After passing through the terrible vicissitudes of troublous times, it is still in active use to-day. The present vicar has taken a kindly interest in the work of building the counterpart church here in America, and sent a window taken from the old part of the English church during modern additions, to be incorporated in the building here.

A tablet within the church declares that—

THIS CHURCH IS BUILT TO THE GLORY OF GOD
AS A VOTIVE OFFERING FOR THE UNION OF CHRISTENDOM AND
IN PRECIOUS MEMORY OF
MURIEL MORTON GWENDOLEN
BELOVED CHILD OF FRANK M. AND GABRIELLE G. CLENDENIN
October 9, 1898—October 23, 1903,

and the thoughts suggested by these words marked all the utterances of the day.

Under the trees a number of tents had been pitched. Here the choir men and boys from St. Peter's Church, Westchester, of which Dr. Clendenin is rector, camped out the preceding night, and they also supplied the necessary robing rooms for the Bishops and clergy at the time of the service.

The procession was formed at 11 o'clock and filing across the grounds in the beautiful setting formed by the picturesque edifice backed by a grove of splendid pines, gave the impression of a moving picture from some scene of long ago.

At the head of the long line of vested men and boys walked the thurifer with smoking censer. Then came the crucifer, with torch-bearers on either hand, carrying a massive processional crucifix, the gift of Miss M. Gerard Messenger, of New York, who spends her

summers in the vicinity. A large banner inscribed with a figure of our Lord as the Good Shepherd, was borne near the head of the procession in the midst of the choir of men and boys, who were led by a trumpeter.

A long double line of clergy followed. Then another banner with a figure of Our Lady; a second processional cross, and the Bishops with attending chaplains. The Right Rev. Leighton Coleman, S.T.D., LL.D., Bishop of Delaware, was attended by Father Miller of the House of Prayer, Newark, and Dr. Riley of Christ Church, Hudson. The Right Rev. George Franklin Seymour, S.T.D., LL.D., Bishop of Delaware, representing Bishop Greer, was preceded by Father Ward of St. Paul's Church, Brooklyn, who bore the pastoral staff, and Father Elmendorf, rector of Holy Cross Church, Hoboken.

"Jesus, with Thy Church abide,
Be her Saviour, Lord, and Guide,
While on earth her faith is tried:
We beseech Thee, hear us."

So rang out the processional hymn, uplifted by manly voices, and re-echoed by the large company, who, unable to find place in the church, had gathered outside her walls. And as the stately line, brilliant with the crosses that flashed in the sunshine, the scarlet cassocks of the acolytes, the waving banners and the shining copes and glittering mitres of the Bishops, moved solemnly toward the church, many an eye was dimmed with tears of deep emotion.

At the entrance the lines divided for the Bishops to pass, and Bishop Seymour began the consecration by sprinkling the doors with holy-water, and knocking for admission with his pastoral staff. Within the church, which was packed with invited guests from the vicinity, space having been left for those taking part in the procession, the singing was taken up by a supplementary choir, ensconced in a portion of the tower overlooking the nave. The organist of St. Peter's Church, Mr. H. Alton Russell, had charge of the musical arrangements, and the anthem, "Peace be to this House," was composed by him especially for the occasion.

The music of the Mass was extremely simple, a touching little note on the printed service of the day stating that "The last service the little child attended in whose memory this Church was built was the Children's Mass which follows. It was her 'pure offering.' It is rendered to God at this service as nearly as possible just as it was sung that day."

The venerable Bishop of Springfield, in full pontifical vestments, proceeding with the consecration, "making the sign of the cross five times upon the altar with consecrated water," and then going on to "sprinkle the whole altar with consecrated water," and afterwards "to cense the altar";—the patriarchal Bishop of Delaware, also vested in cope and mitre; the large assemblage of clergy; the reverent lay assistants; the devout throng of worshippers—this with the many lights, the flowers, the incense, and above all the spirit of earnest, simple devotion that marked the occasion, made the event one never to be forgotten.

At the Mass, the Bishop of Springfield exchanged his cope for the chasuble and proceeded with the service, there being none to receive at the Communion but himself.

At the offertory the alms were devoted to the Church of the Advent, San Francisco, one of the churches wholly destroyed during the earthquake.

"The Instrument of Donation" was read by the Rev. Theodore M. Riley, D.D., rector of Christ Church, Hudson, and "The Sentence of Consecration" by the Archdeacon of Westchester, the Rev. Frederick B. Van Kleeck, D.D. The latter is a memorable document, worthy of being inscribed here in full. It is as follows:

THE SENTENCE OF CONSECRATION.

"In the Name of the Father and of the Son and of the Holy Ghost. Amen.

"Whereas a church has been built in Chappaqua in the state and diocese of New York to the Greater Glory of God as a votive offering for the union of Christendom and in loving memory of MURIEL MORTON GWENDOLEN CLENDENIN,

"And whereas the Bishop and Bishop Coadjutor of New York have been requested to take the said house of worship under their spiritual jurisdiction and that of their successors in office, and to consecrate the same by the name of "Saint Mary the Virgin," and thereby separate it from all unhallowed worldly and common uses and solemnly dedicate it to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost, according to the Ministry, Doctrines, Liturgy, Rites, and Usages of the Catholic Church in America, as inherited by Apostolic Succession through the Anglican Communion.

"Now therefore, Know all men by these presents that we, George Franklin Seymour, Doctor of Sacred Theology and Doctor of Laws, by the Grace of God Bishop of the diocese of Springfield, acting under the protection of Almighty God and in the name and in the behalf of the Bishop and Bishop Coadjutor of New York on this 21st day of June, being the octave of Corpus Christi in the year of our Lord One Thousand Nine Hundred and Six, in the presence of divers of the clergy and of a public congregation and according to the Godly usage of the Catholic Church, have consecrated the same by the name of The Church of Saint Mary the Virgin.

"And we do hereby pronounce and declare that the said Church

of Saint Mary the Virgin is consecrated accordingly, and thereby separated henceforth from all unhallowed worldly and common uses, and dedicated to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost, for reading and preaching His Holy Word, for celebrating His Holy Sacraments, for offering to His Glorious Majesty the Sacrifice of Prayer and Thanksgiving, for blessing His people in His Name, and for the performance of all other holy offices, according to the usages of the One, Holy, Catholic and Apostolic Church, and the provisions of the Church in these United States of America, in its Ministry, Doctrines, Liturgy, Rites, and Usages; under whose authority we hold our jurisdiction.

"In testimony whereof, we have hereunto affixed our Episcopal Seal and Signature, in the day and year above written, and in the twenty-ninth year of our consecration.

"ATTEST:—LEIGHTON COLEMAN,

"Bishop of Delaware.

GEORGE F. SEYMOUR,

Bishop of Springfield."

Dr. Clendenin made a few remarks before the sermon, saying, "The prayers of the congregation are bidden, that this church may be forever free; that its doors may be always open that all may come here, rich and poor, good and bad, not as a privilege but as their right, because it is their Father's House." "That this church may ever hold the Catholic Faith in its integrity, and that it may continue steadfastly in the Apostles' doctrine and fellowship and in the Breaking of the Bread, and in the Prayers."

The sermon by the Bishop of Delaware was a noteworthy address and a most eloquent tribute to the cause of Christian Unity.

A CONDENSED ABSTRACT OF THE ADDRESS OF THE BISHOP OF DELAWARE.

However simple, informal, and insufficient my words may be, in answer to a valued invitation which I most gratefully appreciate, it were well, perhaps, that they should be associated with a text from Holy Scripture. The one which easily occurs to me, as I hope not inappropriate to this uniquely grace-full and memorable occasion, is from the epistle for this week, written by St. John, the Apostle of Love; preëminently so because of his privileged fellowship with the loving Redeemer Himself.

"There is no fear in Love," he writes; and it is this fearless Love that is so clearly related to this place and service.

We are here to assist in the dedication of a new and almost perfect building for exclusive use of Almighty God. Now in the common and destructive negligence and indifference concerning similar buildings throughout our land, there might be some who would argue against the wisdom of erecting another whose use might eventually prove to be equally limited.

But those who have erected this Church were moved by such an ardent and consecrated love for God and man as to give to them a spiritual vision of its growth in the affections and confidence of this community, to such an extent as to cast out of that love any fear of its ever falling into desuetude and decay.

But it is not only a church-building. It is a memorial church, with which is associated amongst its integral parts the name of one of God's precious children. Here again blinded souls might essay to question the validity or comfortableness of any such association, as there were room for doubt or ignorance concerning her present identity or her present and future condition.

But her devoted parents in thus giving a fresh proof of their loving character by this lasting memorial, have been actuated by a love that actually knows no fear.

"No, dear Muriel, we have no fear for thee, thou hast indeed been withdrawn from the scenes of earthly love; but thou art in the safer keeping' of the King of Love, who is reigning now

"Far beyond the starry spheres"

(to quote from the hymn used at this service, and at the last Eucharistic Service at which Muriel Clendenin was present). "And so with a stronger love than ever before we love thee still; and that love is perfected in us because our faith leaves in it no room for fear, since thou art with the best of friends" (referring to an inscription over the main entrance).

And once more: This memorial church is built and given as a votive offering for the reunion of Christendom.

Here again souls of inadequate or fearful love might conclude that this reunion of Christendom is so impracticable a theory, if not indeed one so impossible of realization, as not to warrant its connection with such a pious scheme as this.

But here again such is the love of God and His Church in the consecrated hearts of those at whose gracious invitation we have the privilege of being here to-day, that they have made this acceptable offering without the slightest fear of its being a vain oblation.

I grant you that, despite the many earnest prayers and efforts in the direction of our Blessed Lord's own Intercessory Prayer for Unity amongst His disciples, the present distracted, if not warring state of Christendom, does not satisfy the longings of those who deplore this state.

But, dear brethren, there is no room for fear as to the ultimate issue of all these prayers and labors.

Many of us have been privileged to see in this respect what may be truthfully described as a wonderful transition. When some of us began our ministry, we were continually confronted with specious arguments on the part of fervent yet beclouded people as to the

advantages, in the way of generous rivalry and the like, of such dissension as then existed, and alas! still so largely prevails.

And the question, therefore, on their part, when you would seek to persuade them towards Unity, was "Why?"

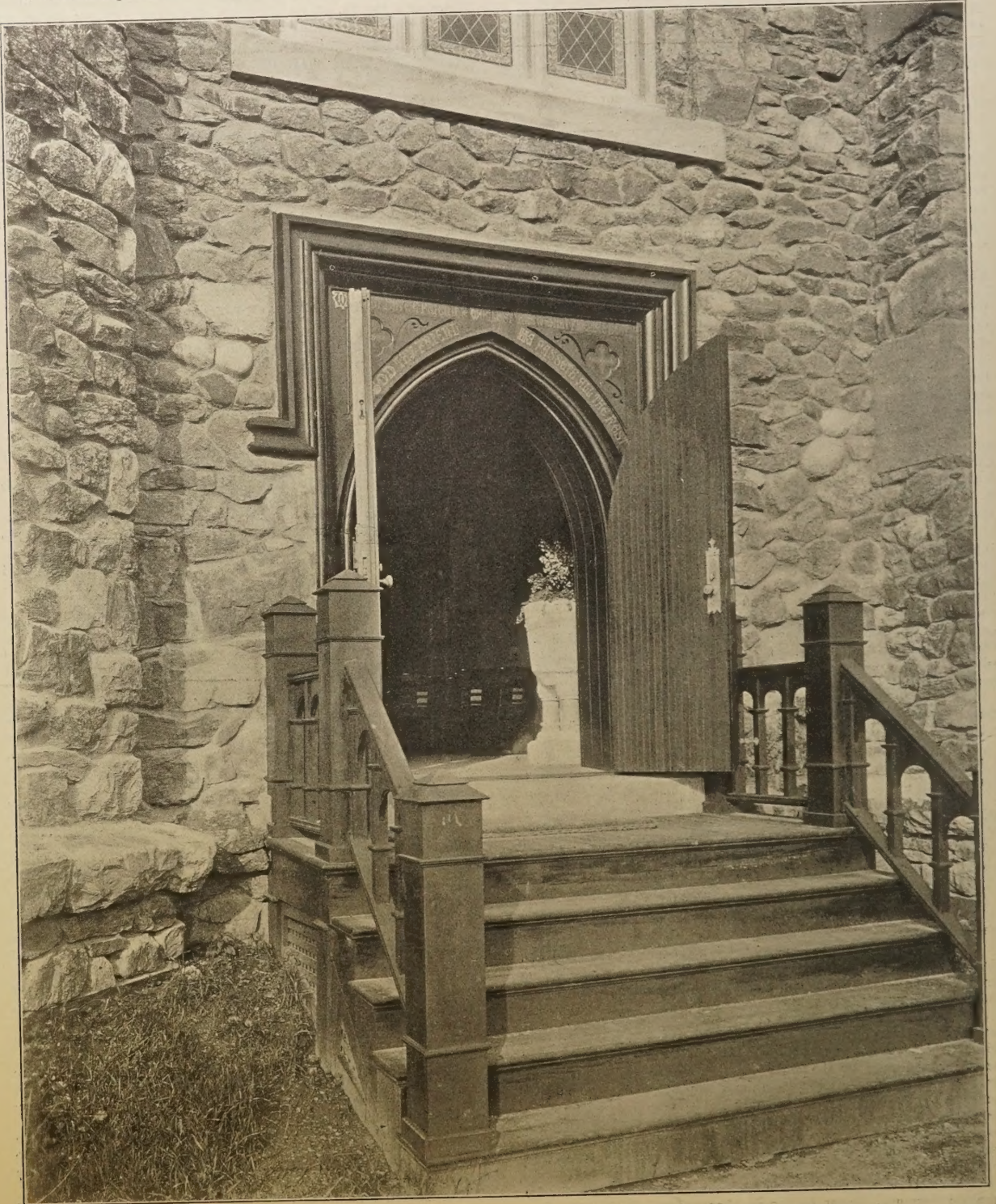
But in these intervening years, such has been the marvellous progress towards a truer appreciation of the many and great evils attendant upon this dissension that, in arguing now for Reunion, the main question has become, "How?"

To have been permitted to see this transition from the period of

all His disciples might be one, and after the manner of the unity between His Father and Himself. And we well know that He never prayed for what was wrong or impossible.

It is well for us under the inspiring circumstances of this rare occasion to inquire into the causes which still hinder the godly concord and union which we so fervently desire, and the best means which we can employ towards hastening the day of its coming.

No doubt, the first and best means of hastening its advent is the deepening of our own spiritual life. This will result in a truer



Why to that of How, is something for which we cannot be too thankful.

I do not say we ought on that account to be encouraged; for what have we to do with either encouragement or discouragement? The one word here, as everywhere in Christian endeavors, for all the fellow-laborers with God, is: Work!

The work for the reunion of Christendom may not be always crowned now with visible or tangible results: but it can never be in vain. It were the veriest kind of disloyalty to our Blessed Lord to have any fear if we are working for it in love. For He prayed that

appreciation of our own guilt as to the divisions that exist within the confines of our own branch of the Catholic Church, and will enable us to see how even the slightest degree of heresy or disobedience or of condoning the same, adds to the difficulties before us.

It is no part of those who labor for Christian Unity to narrow her fold or to diminish her charity. But however so generous or tolerant we may be, we must never cultivate Comprehension at the expense of Compromise. There can be no unity where there is no verity. Love and Loyalty may and ought to go hand in hand.

But, dear brethren, we shall never be in the position which we

ought to occupy in our efforts to recruit from beyond our fold champions of Organic Unity, until we are nearer to unity within that same fold of ours.

Agesilaus was once asked why of all the towns in its neighborhood Lacedæmon alone was without walls. He answered: "The concord of its citizens is its strength." And the Church in this and all her works will be strong in proportion to the concord of her members.

Then, too, in our efforts to persuade those from whom alas! we are compelled conscientiously to differ, we must always be ready and glad to recognize in them whatever of goodness God may have been pleased to bestow upon them. Thus, in approaching them with the same charity which we desire them to extend to ourselves, we shall find the old saying to be still true: "An ounce of charity is worth a pound of controversy."

The very hardness of the task will, as we more and more dwell upon the blessedness of its results, nerve us all the more to a diligent and persevering endeavor. I remember Dr. Neale—one of the saint-

personal consecration. That so in reckoning ourselves to be the habitations of the Spirit we may, by God's grace, be built up as lively stones in that temple of His not made with hands, eternal in the heavens, and in His Beatific Presence see through His benignity—if we may ever so unworthily and reverently apply such sacred words to ourselves—the travail of our souls.

The long and impressive service closed with the reading by the Bishop of Delaware of the Memorials "For the Union of Christendom," and "For the Departed," after which the Bishop of Springfield pronounced the Benediction.

"For all the Saints who from their labors rest."

was sung as the procession wound its way out, and then the large company were most hospitably entertained at luncheon by Doctor and Mrs. Clendenin, at Rehoboth House, the old Greeley Homestead, now the summer residence of the Clendenins.

One feature of interest about this fine old ivy-covered mansion



liest and most learned priests of our Mother Church of England—once saying, at East Grinstead, which had been the scene of his greatest and most fruitful labors, "What is possible will be done. What is impossible *must* be done!" There is no contradiction of terms when such language is that of Fearless Love.

And what should all the more engage us to the work is the conviction based upon incontrovertible experience, that to our branch of the Catholic Church more, I believe than to any other body of Christians, is committed the great and glorious undertaking. It is in no spirit of vain glory nor of invidious comparison that I dwell upon this peculiar mission of ours. It is rather out of a solemn sense of responsibility, and in grateful recognition of a distinguished privilege.

Such a service as this and the votive offering of such a building as this, with all that is in the hearts of those erecting it—as to which I am restrained by their presence from saying all that is in our own sympathetic hearts—constitute a distinct contribution, and incentive to the larger accomplishment of the divine will. For when we ask, as we so constantly do, that that will may be done in earth as it is in heaven, we have continually before us the picture of perfect unity and concord.

One word more: This service is not only for the consecration of this material edifice in all its stateliness and comeliness, but I feel well assured that its beloved founders will fail of the accomplishment of their pious desires unless we all seek to make it a service of

was the awning overhanging the roof of a large bay-window on the south side of the house. Here, without other shelter from the inclement weather of the past winter, the devoted founder of the church whose consecration is the subject of this article, made his famous fight for life.

It seemed hardly credible, in the company of the enthusiastic, active, vigorous rector, to-day, that one year ago he had been told by his physician that he was very ill with consumption, and that nothing but the most heroic treatment, with entire resignation to the will of God, could possibly save his life.

As is well known, a prolonged sojourn in Florida, or Colorado, or the Adirondacks, was considered. But a winter, under new conditions, in his own delightful home, was decided upon, as affording all that could be secured anywhere in the way of healthful surroundings, and the "entire resignation to the Divine Will," was rewarded by a complete restoration to health.

On the south wall of the church a quaint sun-dial keeps watch of the fleeting hours, and beneath it runs the legend:

*"Fugit velociter hora,
Vigila ora labora."*

"Swiftly the hours are passing away,
Work while 'tis day, Christian,
Watch thou and pray."

The Roman Catholic Theology of Biblical Inspiration

A Theological Syllabus

BY RUSSELL J. WILBUR

With Foreword by the Rev. Francis J. Hall, D.D.

I take much pleasure in calling the attention of the readers of THE LIVING CHURCH to Mr. Wilbur's very able summary of "The Roman Catholic Theology of Biblical Inspiration."

This theology is, of course, open to dissent in some particulars. Even those who fail, however, to agree altogether with what Mr. Wilbur has set forth will see that he has opened up a line of thought which, although somewhat unknown to Anglican students, throws needed light on the bearing of certain dominant views of biblical critics. I do not believe that these views are to prevail without serious modification. But it is worth while to become acquainted with a point of view that enables those who hold it to retain a full belief in the plenary inspiration of the Sacred Scriptures, while accepting the so-called results of recent criticism.

The accuracy and scholastic precision with which Mr. Wilbur has set forth his Theses is admirable.

A THEOLOGY of Biblical Inspiration which shall be clear, coherent, comprehensive, orthodox, and faithful at once to Catholic tradition and to the modern knowledge of the Bible, is a thing much to be desired. The times are in need, urgently so, of such a systematized body of knowledge and of opinion.

Anglican theology cannot be said, for whatever reasons, to possess such a body of divinity. Lee, on *Inspiration*, has all the requisites except faithfulness to the modern knowledge of the Bible, and that is, in our present need, a fatal lack; Dr. Sanday's *Bampton Lectures*, helpful and suggestive as they are, cannot be said to be faithful to Catholic tradition. And these are our only first-rate treatises.

Roman Catholic theology has no doubt the defects of its qualities, but it is always clear, coherent, and comprehensive; and in the matter of Biblical Inspiration at least, probably no one will challenge its orthodoxy and faithfulness to Catholic tradition; while in the persons of some of its contemporaneous representatives, of the recent neo-Thomist and critical-exegetical schools, it combines loyalty to tradition with faithfulness to modern Biblical science.

This Syllabus is a summary of the dogmas, doctrines, theological conclusions, and opinions which are to be found in the Roman Catholic treatises upon Biblical Inspiration. The author of the Syllabus has here and there interpolated his own comments, more by way of inciting his readers to form opinions of their own than for any other reason.

In the last of the six chapters of the Syllabus the author has been obliged to abandon the style of scholastic brevity and precision, and write in a more discursive and argumentative fashion; but the nature of the subject matter necessitates, and must excuse, this lack of uniformity.

CHAPTER I.

Dogmas of Faith which cannot be doubted or denied without heresy:

Thesis I.—The Holy Scriptures not merely contain the Word of God written, but are the Word of God written (as no other writing or collection of writings is).

Thesis II.—The Holy Scriptures were written through the inspiration of the Holy Spirit, and thus have God for their Author—*Auctor Principalis* (as no other writing or collection of writings has).

Thesis III.—The Holy Scriptures are the Word of God written and have God for their Author, not because, having been composed by merely human industry, they were subsequently approved by God, either immediately or through the divinely assisted action of the Church in authenticating the Scriptures as Sacred and Canonical; nor yet simply because they contain Revelation without error; but because of a certain action and influence of the Holy Spirit upon each of the human writers, *antecedent* respectively to the composition by each of them of that portion of the Holy Scriptures written by each.

Thesis IV.—The Holy Scriptures have Divine authority and are *inerrant* in all matters of faith and morals, as authoritatively interpreted by the Church.

Thesis V.—All those books are constituent parts of the Word of God written, and have God for their Author which, as a whole and in all their parts, have been received and authenticated as Sacred and Canonical by the Church, as they are set forth in the Old Latin Vulgate.

In the judgment of the author of this Syllabus, if, in Thesis V., we shut out the question as to the exclusive authenticity of the Old Latin Vulgate, Anglicans too must admit that the foregoing doctrines are in such wise contained and set forth in the ordinary and universal teaching of the Catholic Church as to be *de fide*.

CHAPTER II.

Conclusions theologically certain, and in such wise approved by the Catholic Church that they cannot be doubted or denied without error in religion:

Thesis I.—The *Charisma* of Inspiration, without which the human writers could not have produced the Word of God written, is a higher *charisma*, and one intrinsically different from the *Charisma* of Assistance by virtue of which the human organs of the Church's active infallibility are preserved from error when defining *ex cathedra* something to be accepted concerning matters of faith and morals. Documents produced by virtue of the *Charisma* of Assistance, *e.g.*, the Ecumenical Creeds, the dogmatic definitions of the Ecumenical Councils, and of the Popes speaking *ex cathedra*, are not regarded by the Church as of equal dignity with the Holy Scriptures, nor may they be called the Word of God written, and said to have God for their Author.

Thesis II.—The Holy Spirit is the Author of the Sacred Scriptures as a whole and in every part. There are no *Obiter Dicta* in the Divine Scriptures of which the human writer alone is the author. No passage of the Holy Scriptures is from man so as not to be from God also. The influence of the Divine Author is "*universal*," extending to every tract and area of the Sacred Text. This is a conclusion theologically certain, and approved by the Church, only as touching the *sense* in distinction from the *words* of Holy Scripture.

Thesis III.—Although it is true that the Holy Spirit is the principal Author of the Holy Scriptures, it is nevertheless true that the human writers were real authors in the proper sense of the term author, and not mere penmen or amanuenses of the Holy Spirit. The Holy Spirit is the principal and primary efficient Cause of the Divine Scriptures and the human writers were instrumental causes moved by Him, but they were not instrumental causes in such wise as not to be efficient causes also, though secondary. The human writers acted voluntarily in writing the Holy Scriptures, and they had that valid consciousness of freedom which is proper to every rational creature voluntarily acting as an efficient cause.

Thesis IV.—Since the Holy Scriptures are the Word of God written as a whole and in every part, and since they have God for their Author as a whole and in every part, they have Divine authority and are inerrant as a whole and in every part.

The inerrancy of the Holy Scriptures is that property of theirs by virtue of which whatsoever they teach is *true* on this very account, namely, that they teach it.

All and only the truths taught in the Scriptures (*veritates*) constitute the *formal content* of Scripture; the inerrant sense; the sense of Scripture *qua* Scripture (*ub̄ hac formali ratione*).

Thesis V.—Distinguishing the primary sense of the Holy Scriptures from the secondary senses (typical or consequent), to be treated of later, it is certain that in every part of the Holy Scriptures, the sense intended and set forth by the human authors is the sense intended and set forth by the Divine Author. *Sensus scriptoris humani, sensus Dei*.

Thesis VI.—The sense of every passage of the Holy Scriptures intended by God and the human authors, and immediately given by the words, is known as the primary or literal and historical sense. (Lest the meaning of the word *literal* in this connection be misunderstood, it must be pointed out that in passages where the primary and historical sense is expressed in tropes or metaphors, it is nevertheless called the literal sense.)

In addition to this primary or literal and historical sense, intended by God and the human authors, certain passages have a typical sense, intended by God, but in most cases probably not intended by the human author. For it is known that our Lord Himself, the Apostles, and the Evangelists, were accustomed at times to argue from the Old Testament not according to the sense which the very words of the Old Testament set

forth, but according to a sense which, by divine ordination, the facts related by the words prefigured. For God is able by His providence so to direct the course of things, that certain things come to pass which are, at the same time, figures of other things which are to come to pass subsequently. Such a prefiguration is called a *type*, and its fulfilment an *antitype*. Since the Divine Author of the Holy Scriptures foresaw the antitypes of those typical events which He inspired the human authors to relate, not without reason are the passages in which such types are related said to have a typical sense. Since our Lord, His Apostles, and the New Testament writers often speak of the antitypes, related in the New Testament as coming to pass "in order that the Scriptures might be fulfilled," it is certain that the typical sense, where it exists, must be held to be a sense of the Scriptures, strictly speaking, though it is a signification of the things related in certain passages of the Scriptures rather than of the words by which those things are related.

Thesis VII.—The text of the Old Latin Vulgate, since it is authenticated by the Church, must be held (negatively) to be free from error in matters pertaining to faith and morals, and (positively) to contain the whole substance of the Word of God written. This is true, although it is also true: (1) that the Church does not guarantee any existing text to be concordant in every point with the original manuscripts; and (2) that the Church predicates of the original manuscripts alone that integrity of Divine Authority an inerrancy which is the property of the Holy Scriptures.

In the judgment of the author of this Syllabus, shutting out, in Thesis I. the question as to the Divine Assistance enjoyed by the Pope in speaking *ex cathedra*, and, in Thesis VII., substituting the so-called *Textus Receptus* for the Old Latin Vulgate, Anglicans too must admit that the doctrines set forth in the Theses of Chapter II. are in such wise contained in Catholic tradition and approved by the Church that they cannot be doubted or denied without error in religion.

CHAPTER III.

Theological Conclusions provisionally certain (i.e., "working hypotheses," in modern scientific phrase), which may indeed be doubted or denied without heresy or error in religion, but which cannot be denied without rashness, save by one who can support such denial by weighty arguments:

Thesis I.—The *Charisma* of Inspiration enjoyed by the human authors of Holy Scripture was an actual *gratia gratis data*, i.e., an actual grace given to enable the recipient to perform a specific ministry (in this instance the writing of Holy Scripture), and it was not a *gratia gratum faciens*, either an habitual, sanctifying grace or an actual grace disposing towards sanctification.

Thesis II.—The *Charisma* of Inspiration was a supernatural, extraordinary and special Grace of illumination and pre-motion—a supernatural, extraordinary, special, and unique influence of God (*inflatus Dei*) upon the intellect and the will of the human author. By virtue of this divine influence, the human author both conceived all those things and only those things which God wished to have expressed in writing, and willed to write them.

Thesis III.—As it affected the intellects of the human authors, the influence of God was supernatural and special light of practical judgment (*lumen judicativum, lumen supernaturale practicum*), by virtue of which illumination the human authors infallibly formed "practical judgments" as to what things they should express in writing. These "practical judgments" must be distinguished from the "theoretical judgments" of the human authors (theological, philosophical, scientific, historical, etc.), which, in accordance with his practical judgment, each human author did express in writing.

Thesis IV.—The "theoretical judgments" of the human authors are not the result of inspiration but are something previous to it and separable from it. The knowledge of the human authors set forth in writing was derived previous to inspiration either from supernatural revelation immediately received, or in the ordinary way. Nevertheless, since all the "theoretical judgments" of the human authors expressed in the Holy Scriptures are expressed there as the result of divinely "practical judgments," they are thus judgments for the affirmation of which God has become responsible, and are therefore truths taught in Holy Scriptures (*veritates*) and belong to its formal and inerrant content.

Thesis V.—As may be inferred from the foregoing thesis, the *Charisma* of Inspiration is to be distinguished from the

Charisma of Revelation, strictly so called. The *Charisma* of Revelation involves the direct and immediate communication by God, to the mind of the human organ of Revelation, of new concepts or mental images (*species intellectuales aut sensibiles*), and at the same time the infusion into the human mind of a supernatural light (*lumen supernaturale theoreticum*), in order that these concepts and mental images may be rightly used and that "theoretical judgments" touching them may be rightly made.

Since in many passages in the Holy Scriptures the human authors indicate the purely human sources from which they derive their information touching the things of which they write, it is certain that the human authors did not derive their knowledge of all the things concerning which they write through divine communication. Even when the sacred writers treat of things knowable only through supernatural revelation, it is not always necessary, and in some instances it is contrary to what appears to have been the fact, to suppose that they themselves were immediate recipients of the revealed Truths which they record in writing. Therefore the supernatural acceptance by the human authors, preceding Inspiration, of the things to be expressed in writing, is not necessary for Biblical Inspiration as distinguished from prophetic Inspiration, strictly so called.

The Bible as a whole and in all its parts is not written revelation, strictly speaking. Nevertheless, since the Bible is the Word of God written, and since the Divine Author intends to teach the readers everything which the human authors teach, the Bible may be rightly called, in a less strict sense, the Revealed Word of God written.

Thesis VI.—As stated in Chapter II., Thesis IV., the formal content and inerrant sense of the Holy Scriptures consists of all and only the truths taught (*veritates*). Since the Holy Scriptures are the Word of God written and have God for their Author, all the things related by the human authors as facts and all the affirmations made by them in categorical form (*res et sententiae*) are truths taught (*veritates*) and belong to the formal and inerrant content of Scripture.

The material content of Scripture, which all theologians admit may contain and does contain errors, is made up solely of the words, grammatical constructions, literary style, locutions, etc. It is incompatible with Inspiration that any of the things related and affirmations made in categorical form (*res et sententiae*) should belong to the material content of Scripture, or should be material errors.

Thesis VII.—The exegetical question as to the specific literary character (*genus litterarium*) of any particular book cannot be settled upon *a priori* grounds derived from the dogma of Inspiration; but it must be settled upon *a posteriori* grounds which, without opposition to the sense of the Church and subject to her final judgment, are derived from the literary historical exegesis of the Book itself.

There is not any kind of literature or any sort of vehicle of literary expression (*genus litterarium*) which is necessarily excluded from a book of which God is the Author. Nothing is excluded by Inspiration except mendacity and the teaching of error as truth (formal error). Every kind of literature which can be rightly and honorably used for teaching men something, or for influencing them, is a possible object of Inspiration; whether it be prose, poetry, history, prophecy, oratory, epistolary correspondence, historical tales, or fictions of a parabolic character.

It does not pertain to the doctrine of Inspiration to determine anything concerning the particular literary character of an inspired Book. This work is to be left to the exegetes, who are to judge not from the dogma of Inspiration, but from other considerations as to what is the *genus litterarium* of any particular Book, e.g., as to whether Esther is a history, or a haggadic narrative (a Jewish species of more or less historical didactic fiction). In the same way it is for exegetes to determine how the different books of Holy Scripture are to be expounded in accordance with the particular literary character of each. For it is not to be thought that the laws governing any particular kind of literature are changed by Inspiration; an inspired epistle remains an epistle, and inspired song remains a song, an inspired didactic fiction remains a didactic fiction, and the same is true of all other kinds of literature. And since different kinds of literature have different kinds of truth, it cannot be determined by *a priori* considerations brought in from the doctrine of Inspiration what is the particular kind of truth taught by any Book: e.g., it cannot be determined from the doctrine of Inspiration whether the truth of Esther is truth of history or truth of didactic fiction. No one is for-

bidden by the dogma of Inspiration to inquire into the specific literary character of any particular Book of Scripture, nor to investigate the question as to what kind of truth the book teaches; nor is the dogma of Inspiration in any way affected by the determination of these matters. This dogma remains intact so long as the divine origin of all Scripture is admitted, and formal error is excluded. For it is not to be forgotten that just as there are different *kinds* of truth, so there are different *kinds* of error; e.g., a statement which would be formal error in a history, may be in a didactic historical fiction only a material error, not at all in conflict with the only *kind* of truth which a didactic historical fiction can teach.

Comment.—The author of this Syllabus cannot forbear pointing out that the truths just enunciated in this Thesis, rightly understood and stringently and fearlessly applied, furnish the refutation of all the objections brought against the inerrancy of the Scriptures, and solve most of the Biblical difficulties which are disturbing Catholic Christians at the present time. He must also point out that, while these truths, in the abstract form in which they are presented above, are admitted by all Roman Catholic theologians to be conclusions theologically certain, they are objected to by most of the same theologians when the consequences of their practical application are exhibited. The matter is of such great moment at the present time that a few examples must be given:

(1) Historians prove that nearly all ancient literatures, especially oriental literatures, and very particularly Semitic literatures, possessed a definite and recognizable kind of historical literature, in which there was no pretence of the almost photographic and stenographic fidelity to fact, which is attempted in modern strictly historical writing. Biblical exegetes prove that nearly all, if not all, of the historical Books of Scripture belong to this ancient variety of historical literature. They affirm that this literature has its own *kind* of truth, and its own adaptability for teaching truth of its particular kind, and its own hermeneutical laws, which must be observed if one would ascertain what truths are taught by this particular kind of historical writing. Most of the Roman Catholic theologians of the present day are so inconsistent with their own principles enunciated in the foregoing body of this Thesis that, without considering the historical and exegetical question in any way, they announce that any kind of historical literature which is lacking in the fidelity to bare and literal fact which the modern appetite for truth of this sort demands, is incompatible with Inspiration.

(2) Scholars versed in ancient literatures prove that there is a definite and recognizable *kind* of *quasi* historical literature which may be described as *mythico-primitive*. Biblical exegetes prove that portions of the Old Testament belong to this particular *genus litterarium*, e.g., the Book of Genesis. Most of the Roman Catholic theologians of the present day are so inconsistent with their own principles, as already stated in the body of this Thesis, that, without considering or discussing the historical and exegetical arguments, they announce upon *a priori* grounds that such a *genus litterarium* cannot be the subject of Inspiration; in spite of the fact that exegetes prove that such a *mythico-primitive* kind of *quasi* historical writing has its own kind of truth, and its own peculiar adaptability for certain purposes of truth-teaching.

(3) Students of ancient literatures prove that there is a particular kind of ancient legendary and *quasi* historical literature which may be described as *folk-lore* narrative, and they show that a *genus litterarium* of this sort has its own *kind* of truth and its own laws of interpretation, which must be observed if its truth is to be ascertained. Biblical exegetes prove that certain portions of the Holy Scriptures, e.g., portions of Joshua, Judges, Samuel, and Kings are folk-lore narratives of this sort. Here again, shutting out entirely the consideration and discussion of the historical and exegetical arguments, theologians make objections on *a priori* grounds brought in from the dogma of Inspiration, in manifest inconsistency with their own principles.

(4) A further conflict arises from the contrariety of two theological conclusions held to be certain: (a) the conclusion that in a divinely inspired Book all the "theoretical judgments" (theological, philosophical, scientific, and historical) expressed by the human author must be inerrant; (b) the theological conclusion that no particular *kind* of literature is necessarily excluded from an inspired Book. The contrariety arises from the fact that there are kinds of literature, in which the human authors do not mean to affirm categorically all the "theoretical judgments" which they express, but wherein they express cer-

tain "theoretical judgments" *per accidens*, and with more or less explicit or implicit consciousness of the provisional and uncertain character of these judgments, which are expressed merely in order to furnish a setting and clothing of those other "theoretical judgments" which they do intend to affirm categorically. Such "theoretical judgments," affirmed categorically, not merely in appearance and form, but in *mode* and intention, are truths taught in such a kind of literature and belong to the formal content of the Book, which content, in an inspired Book, is inerrant.

Biblical exegetes prove that a *genus litterarium* of this sort is widely used in Holy Scripture; and that, by an intelligent observance of its own particular laws of interpretation, it is no impossible matter to discriminate its *substance* from its *accidents*, its formal from its material content. They point out, therefore, that the theologians must abandon their conclusion held to be provisionally certain, that all the "theoretical judgments" are inerrant.

(5) To give a final example, which includes generically the four preceding examples, the exegetes exhibit a contrariety between the theological conclusion that any kind of literature may be used as the vehicle of Inspiration, and the theological conclusion that all the things related and affirmations made in categorical form (*res et sententiae*) are truths taught (*veritates*), belonging to the formal content of the literary work. Exegetes prove that there are kinds of literature, found in Holy Scripture as well as in all other literatures, and well adapted for teaching their own kind of truth, in which not all of the things related and affirmations made in categorical form belong to the formal content of the literary work but in which the material content is made up not only of words, grammatical constructions, etc., but also of certain of the things related and affirmations made in categorical form (*res et sententiae*). Wherefore exegetes point out that the theologians must abandon the conclusion which they hold to be theologically certain, namely: All the things related and affirmations made in categorical form in Holy Scripture are truths taught (*Omnes res et sententiae sunt veritates*).

Thesis VIII.—The question as to the identity of the individual author of any book or fragment of Holy Scripture has no formal relation to the dogma of Inspiration. The solution of this question cannot be arrived at by arguing from the principles of dogmatic theology, except in the case where the Sacred Writing itself contains a categorical affirmation by the human author, explicit or implicit, of his name and identity. In such a case the question as to the human author may be said to have a material relation to the dogma of Inspiration.

But an inspired Book may be held to be *pseudonymous*, if it can be proved by weighty arguments that the human author made use of a literary convention or of a literary device well understood in his time and place, and that the readers for whom in the first instance the Book was intended were able easily to infer or discover the pseudonymous character of the book. But it is inconceivable that the Sacred Canon should contain any book whose human author employed a pseudonym with intention to deceive.

Comment.—Here again the author of this Syllabus feels obliged to point out that the majority of Roman Catholic theologians are very restive under the application of a principle which in the abstract they hold to be certainly true; e.g., the Fourth Gospel contains an affirmation that the author is the "disciple whom Jesus loved"; but if it could be proved that from the nature of the Gospel and the circumstances of its publication, the readers for whom in the first instance the Gospel was intended were able easily to infer or discover the symbolical character of the assumption of such a title by the author of the Gospel, it might be held that the title is pseudonymous. And the same is true of the Second Epistle of St. Peter and of the so-called Pastoral Epistles of St. Paul, and of other New Testament Books. And yet, inconsistent with their own principles as enunciated in the body of this Thesis, the majority of Roman Catholic dogmatic theologians have a tendency to object to such attempted proof, not as they might well do on the grounds of literary-historical criticism or of Church tradition, but on *a priori* grounds derived from the doctrine of Inspiration.

Thesis IX.—Nothing can be deduced from the doctrine of Inspiration as to whether a Book, which in our Canon is exhibited as one, was or was not composed by a number of authors; or as to whether any Book in the Bible is or is not a redaction and re-edition of uninspired writings by an inspired human

author, who was more an editor or a redactor than an author in the ordinary sense of that term.

Thesis X.—We cannot determine upon a *priori* considerations derived from the doctrine of Inspiration the date of composition of any Book or fragment of the Holy Scriptures, with this general exception: No book or fragment of the New Testament can be dated later than the terminus of the apostolic age, since nothing which is of Catholic faith can have been made known by God at a later time.

Comment.—The author of this Syllabus has stated this proposition in the terms employed by the Roman Catholic theologians; but would observe that in applying this Thesis, Tertullian's famous distinction between apostles and apostolic men becomes useful. For himself, the present author would prefer to substitute in the body of the Thesis the term "charismatic dispensation of the early Church" for the term "apostolic age."

Thesis XI.—Certain passages of the Holy Scriptures are capable of moral applications, and of mystical, spiritual, or allegorical interpretations, distinct from the literal and historical sense, and also from the typical sense, properly so called, of the passages. When such an interpretation or application flows logically, so to speak, from the literal sense, and arises as it were spontaneously therefrom, it may not undeservedly be called a true *consequent sense* of the passages. For although the human authors may not have intended to express by their words all those things which, as ultimate conclusions, may later be directly deduced from the words themselves, yet the Divine Author, knowing all things and foreseeing all the applications and interpretations logically and spontaneously flowing from the Sacred Text, may rightly be said to have intended to express all these things. But where the spiritual or mystical interpretation or moral application of the words of Scripture does not arise in any way logically or spontaneously from the words of Scripture, but merely results from the accommodation of these words to similar cases and the like, it is doubtful how far such an accommodated sense may be said to be a true consequent sense of the Scriptures, even although foreseen by the Holy Spirit.

To recapitulate somewhat, the primary sense of the Holy Scripture is the literal and historical sense; the secondary sense is manifold, sometimes typical, sometimes consequent.

Uninspired books may have consequent senses, but only a Book of which God is the principal Author can have a typical sense, properly so called.

Thesis XII.—In spite of the great authority of St. Augustine, and that of the later schoolmen and theologians (not a few) who followed him, the Holy Scriptures do not have a manifold literal and historical sense. There is but one literal sense in each passage of Holy Scriptures, *i.e.*, the primary sense intended by God and set forth by the human author.

Thesis XIII.—Since the Holy Scriptures have been received and authenticated by the Church as Sacred and Canonical as they are set forth in the Old Latin Vulgate (*Anglicane* the so-called *Textus Receptus*) as a whole and in all their parts, the three deuterocanonical fragments (Mark xvi 9-20; Luke xxii, 43, 44; John vii. 53-viii. 11) are to be held to be constituent parts of the Word of God written, having God for their Author. It is to be noticed that the famous *Comma Johanneum* (the Three Heavenly Witnesses text) in the first Epistle of St. John is not included among the deuterocanonical fragments, nor is it certainly a constituent part of the Word of God written. It did not appear in the earliest MSS. of the Old Latin Vulgate (*Anglicane* the so-called *Textus Receptus*).

Having determined finally, and for all time, what Books and fragments are constituent parts of the Word of God written, and being infallibly certain that she possesses these Sacred Writings in substantial integrity, the Church leaves it to those skilled in the art of textual criticism to recover, as far as it can be recovered, the original text.

In the judgment of the author of this Syllabus, Anglicans too ought to admit that, with the exceptions already noted in the author's "Comments," the theological opinions set forth in the Theses of Chapter III. are provisionally certain; satisfactory "working hypotheses."

(To be Continued.)

WE OFTEN TRY in vain to cut up our errors by the roots, to fight evil hand to hand on its own ground, where it has us at a disadvantage, whereas our most sure way to victory is by developing and fortifying the good that is in us. We have but a certain measure of strength and activity; as much of this as is added to the good is taken from the evil.—*Madame Sweetchine.*

CLERICAL ERRORS.—VIII.

EXAMINATIONS for the diaconate and the priesthood are solemn arrangements for keeping out men who have heard the Lord call some one else to the ministry, and have answered by mistake. In the case of a man holding a good degree, or graduating from a reputable college and well-known seminary, unless he has proven himself glaringly unfit in practical work, they are usually conducted in so lax a way as to become formalities. When a man has no degree, or certificate of graduation, he is an unknown quantity, and the examination for the diaconate is then usually a strict one: as strict as that of a degree man ought to be, and sometimes is not. If a man prove himself an efficient worker as a deacon, he is usually given an easier, and, if he prove inefficient as a deacon he is usually given a much harder, examination for priests' orders. That is, a man's record as a deacon usually counts heavily in his examination for the priesthood.

In these examinations, the question of divine call to the ministry necessarily rises in the minds of the examiners, and plays a large part in the final decision. Has the particular man before them been divinely called? If so, even if he fail in this particular examination, he must get through later on. If not, he ought to be kept out, and the machinery of examinations is made in order that he may prove his inefficiency, and be kept out. That often it is not made strict enough, the sad record of depositions shows.

No man can tell exactly what a divine call to the ministry is, and no man can accurately judge the spiritual experience of another. Thus, this matter of divine call can never be absolutely settled in any individual case. Still, a rough-and-ready test can be given. A divine call to lift a barrel of flour would, among many elements, certainly contain two: the first, that the lifter be brought into the presence of the barrel, and made conscious that it existed, and ought to be lifted: the second, that he had lifted enough other things to develop the lifting-muscles.

Whether knowledge of the world-need for men to preach and teach the Gospel, plus the proved ability to preach and teach something—if only base-ball or life-insurance—constitute a divine call to the ministry, no man can certainly say. Many other elements may, and some other elements probably do, enter into the matter. But that they constitute part of such a call, and are commanding elements in it, seems plain. Certainly, if a child were drowning, and a man saw it and could swim, that of itself would constitute a call to save that child. The fact that there were fifty better swimmers in the community who did not see the child would in no way release the one swimmer who did from the obligation of plunging in to save the little one. Analogies cannot be pushed too far, but there is a very real analogy between the case cited, and that of the average soul which must be found and helped by some priest of God, else it perishes.

Priests present at the ordination of other priests often feel a shock of surprise at the wording of the ordination vows. They had forgotten that the obligations which they took upon themselves are worded so solemnly and so searchingly. It would prove a useful spiritual exercise, productive of much good in pastoral theology and practical parish administration, for every new-made priest, while forming the habit of private prayer about his parish, to include in the formation the habit of reading over his ordination vows, oath by oath. Should mental sterility in the matter of prayer come upon him—as it does on many—it may be cured instantaneously by adding to this a confession of the times he has recently failed to fully carry out each clause. The only drawback to this, known to the writer, is that such private prayer is always short; the priest being driven from his knees and set to instant work by the discovery of something, involving the good of some one's soul, of which he is reminded by his oath, and which should have been attended to long ago.

WHAT we can *do* is a small thing; but we can will and aspire to great things. Thus, if a man cannot be great, he can yet be good in will; and what he, with his whole heart and mind, love and desire, wills to be, that without doubt he most truly is. It is little we can bring to pass; but our will and desire may be large. Nay, they may grow till they lose themselves in the infinite abyss of God. And if ye cannot be as entirely His as ye fain would be, be His as much as ye may attain unto; but, whatever ye are, be that truly and entirely; and what ye cannot be, that be contented not to be, in a sincere spirit of resignation, for God's sake and in Him. So shall ye peradventure possess more of God in lacking than in having.—*John Tauler.*

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

MANASSEH'S SIN AND REPENTANCE.

FOR THE FIFTH SUNDAY AFTER TRINITY.

Catechism: VII. and VIII. First Commandment. Text: I. St. John i. 9. Scripture: II. Chron. xxxiii. 1-20.

HEZEKIAH was the good son of a bad father. The story of Manasseh proves that the rule may work both ways. He was the son of good king Hezekiah, but for the most of his life he was a very wicked man. While we may be very grateful that we have good parents, we must not forget that it depends upon ourselves whether our lives shall be counted as really helping on God's work in the world.

The first lessons from the life of Manasseh are lessons of warning. He was king for a long time, his reign covering a period of fifty-five years. But he was a mere boy when he came to the throne. At the age of twelve he was crowned. For about eight years, therefore, the government would be practically in the hands of the men who advised him. But he could doubtless have something to say as to the policy towards God to be pursued, and that he did not object to the wicked deeds of his first cabinet is shown by the fact that when he had the sole power he did not change things. We also know that he himself followed the worst heathen practices. With evil men to advise him, he did not hold fast to the religion of the true God.

But we must not think that the choice was put to him as one to be made between the clearly right and the clearly wrong. If the devil was not masked, no one would choose to obey him instead of God. When Manasseh came to the throne, the country had been freed from false worship, and the Temple worship had been restored. The men did not ask Manasseh to close up the Temple. They simply asked to have the "high-places" restored so that the poor people would not have to come all the way to Jerusalem to worship. This was the first downward step as you will notice that the first thing recorded (v. 3) is that "he built again the high places which Hezekiah his father had broken down." This would not seem very bad, for Jehovah was worshipped in these places, although it was in a forbidden way (Deut. xii. 2-4, 13, 14), and even good King Solomon had so worshipped God.

But one step down leads to another. The people no longer found it necessary to go to the Temple for the keeping of the great feasts, and presently they were worshipping false gods in the high places and groves. They began rearing up altars to the Baalim, and then in imitation of the heathen about them, they began the worship of the sun and moon and stars. This again was not all at once, but as time went on, and the king made no effort at keeping them in the right way as his father had done, the people went deeper and deeper into sin. Soon there was only worship of false gods everywhere but in the Temple at Jerusalem. But the downward course of sin did not even stop at the Temple gates. Altars to false gods and to the heavenly bodies were reared in the Temple courts, and at last this king was so far from God that he had an image set up in the Temple of God. We are not surprised therefore to read that he was very superstitious and consulted fortune-tellers and witches, and mediums, and even made a human sacrifice of his son, offering him to the fire-god Molech in the valley of Hinnom. So beginning with a small transgression, but never calling a halt and going from one sin to another, this young king led his people down until they were even "worse than the heathen whom the Lord had destroyed before the children of Israel."

One lesson to be learned by everyone who reads the sad story of Manasseh's downward course is the danger of departing from the strict rule of faithful service. If anyone had proposed to Manasseh at the first that he set up an image in the Temple, he would doubtless have been horrified, but one sin led to another until he had done this very thing. No one is tempted to be wicked all at once. The boy who begins drinking does not intend to be a drunkard, nor the boy or man who begins "borrowing" trust funds does not mean to be a thief. When people begin to be irregular in coming to Church they do not mean to

get out of the way of coming at all, but it is likely so to end. The teacher may add illustrations here to suit his pupils.

But in all this downward course of sin and wickedness the God who loved them and had chosen them for His own people still watched over them. He did what He could to bring them back to the way of righteousness. He "spoke to Manasseh, and to his people; but they would not hearken" (v. 10). We are told how this was done, also the answer that the king gave to the prophets (II. Kings xxi. 10-16). It seems that Manasseh not only would not heed the warnings of the prophets, but he "shed innocent blood" and put the prophets to death (II. Kings xxi. 16; xxiv. 4). It is an accepted tradition that the prophet Isaiah met his death at this time by being "sawn asunder" (Heb. xi. 37). God still sends us like merciful warnings to open our eyes to the fact that we are on a downward instead of an upward path.

But even when His messengers were thus despised and rejected God did not leave His people unhelped in their terrible sins. He loved them still and proved His love by sending them and the king some real trouble. People will remember God when they are in trouble, even though they have been mocking Him just before the trouble came. So we see it in the case of Manasseh. The trouble in this case was an Assyrian army under Asshurbanipal, and presently this king who had insulted God in His own house was walking in the dust in chains and with a hook in his nose (v. 11) behind the chariot of his conqueror in the streets of Babylon.

In his trouble he prayed to the God whom he had neglected and insulted (v. 12). And God heard his prayer and forgave him, and proved it to him by bringing him back to Jerusalem as king (v. 13). "Then Manasseh knew that the Lord He was God." And so he tried to undo the great wrong he had done. He did what he could, but although he commanded the people to serve the Lord God only (v. 16), yet he did not succeed in getting them to go to church (v. 17). They obeyed partly, but they were satisfied to worship in the high-places, and would not come up to the Temple at Jerusalem.

We see here a wonderful example of the love of God following sinners, and forgiving them. We have now had it made still more plain in the love of the Saviour which has been manifested unto us, but this shows us that God has been always the same loving God, and so He ever will be. The lesson should help every sinner to repentance, sure of a pardon, but it also warns us that it would have been better not to have sinned at all. Is there not also the warning that God's love will follow us and send us gentle warnings such as this wonderful story if we will heed the warning, and if not then we may look for the blessing to come through trouble? Or it may be that, if we harden our hearts, we will be taken away suddenly in our sins, as was Amon the son of Manasseh.

A GOOD WOMAN.

Her price is more than rubies, saith the Word,
And in her tongue the law of kindness lies,
She shows a gracious spirit with the rise
And fall of ev'ry gentle breath. Preferred
To many, she sits meek as if she heard
One voice—her Lord's; and lifting prayerful eyes
To Him in glad and worshipful surprise,
She yields a full obedience, undeterred.

God giveth such an one to be a light
To guide the weary trav'ler on life's road
Through paths of peace to Heaven's dear bourne of rest.
At morn and quiet eventide and night,
All those she helpeth with life's dreary load
Rise up with joyful hearts, and call her blessed.

MABEL E. HOTCHKISS.

CHRIST is the embodied harmony of God, and he that receives Him settles into harmony with Him. "My peace I give unto you," are the Saviour's words; and this peace of Christ is the equanimity, dignity, firmness, serenity, which made His outwardly-afflicted life appear to flow in a calmness so sublime. The soul is such a nature that, no sooner is it set in peace with itself, than it becomes an instrument in tune, a living instrument, discoursing heavenly music in its thoughts, and chanting melodies of bliss, even in its dreams. We may even say, that when a soul is in this harmony, no fires of calamity, no pains of outward torment can for one moment break the sovereign spell of its joy. It will turn the fires to freshening gales, and the pains to sweet instigations of love and blessing.—*Horace Bushnell.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"THE BEST IN METHODISM."

To the Editor of The Living Church:

IN this regimen our Bishops have the precedent for proper Episcopal rule and for taking the initiative in general legislation as well. At the Northern Conference of 1900 the abolition of the "time limit" was favored in the "Bishop's Address" and action soon followed. It does not fully grasp the Church idea, else would it cease to be a sect, but the Southern preacher is required by the "discipline" to say, "Brethren, the Church is of God," which is all that we as Anglicans claim. This will be the highest inspiration of our Methodist friends in uniting their divisions in any understanding with the historic Church, and in later relations as indicated by their admirable discipline with the whole Catholic body. If of God, the Church cannot be of Luther, Wesley, Roger Williams, Dowie, Mother Eddy, or any other fallible mortals whatever their gifts of leadership. It is needless to say to them or anybody else that this is the Anglican *raison d'être*.

T. A. WATERMAN.

ENTHUSIASM OF MISSIONS—THE HUMAN SUPPORT.

To the Editor of The Living Church:

IT is not as a mere tyro in mission work, but as one who has been doing the same for very many years, that I venture with some diffidence to put on record some impressions as to defects I believe should be removed ere our missions shall thrive as they ought.

The old idea that once obtained, viz., that the mission field was about the last place in which to put the Church's best resources, as regards the consecration and ability of her ministry, is slowly giving way before the pressure of the hard facts of the experience encountered in the mission field itself. The youth or inexperience, or unripe wisdom in spiritual and earthly love, or worse still, the employment of the *failures* elsewhere, for this aggressive work of the Church, was sure to be put to rout before the learning and culture of an educated heathenism. The truth of the matter was this—the half-hearted belief in her forward work by many in the Church led to the disparagement of those who were to be appointed to do that work. Thus the enthusiasm of missions, without which that work could not properly or efficiently be carried on, was destitute of its human support—the honor and dignity which, as attached to all work for Christ, is peculiarly due to those who uphold the banner of the Cross in the van of the Church's forces. The picked and tried men were not likely to be called to assume such an unenviable role as that fulfilled by a missionary of the Church. The Church was content to send—not her best and ablest, spiritually and intellectually, but those who had not succeeded elsewhere. The men accordingly at the front who were truly missionaries, lacked the stimulus and incentive without which such work cannot be adequately maintained—the enthusiasm of missions, which the love, confidence, and honorable estimation of their work by their brethren at home inspire. Humanly speaking, such *esprit du corps* is absolutely indispensable, if men are to go forth and endure hardness as good soldiers of Jesus Christ! In the earthly warfare, the men on the firing-line, or those who occupy outpost duty, are not the men who are despised as inefficient and useless elsewhere, but men honored truly as the elect of their fellows for their possession of the military spirit and courage necessary in the case. It is *men* that are used and as *men* they are honored—men who have willingly gone forward to even death, if it be necessary that sacrifice be made for the general good.

Now, this old idea of depreciation of the missionary, so contrary to apostolic precedent, so far as the *foreign field* is concerned, is fast dying out in men's minds. The missionary to those distant lands now for the most part commands and receives the respect and honor to which he is entitled.

But, alas! it is not so everywhere in the field at home. Here the missionary is not made to feel that like others he is also a *man*. The question of his support is made the theme of humiliating discussion and debate, by his peers, who are at

liberty to examine him as to whether his tale of bricks in the wall of Zion is duly furnished every day. Effort is made to compel him to submit to inquisitorial investigation, instead of kindly request being made for recital of the causes which operate to the hindrance of his work that his brethren may assist in their removal.

And then the support received financially,—the apportionment of which is made the exciting and anxious topic of the missionary meetings in the presence of his brethren pecuniarily more fortunate, each year—how meagre and inadequate it is, after all! When or where is interest and sympathy shown in the difficulties, pecuniary and otherwise, that he must needs incentive? When or where is he called on to recount some of the victories that by hard, painstaking, and persistent effort, he has at length succeeded in wresting out of a seemingly barren field, that his brethren may rejoice with him in the success that has advanced the prestige of Christ's Name? Alas! if we attend one of our stated meetings whose *raison d'être* is to cultivate and foster this very advance and forward movement, I do not think it is overstating the case to assert that those who are doing the work for the support of which *most* of the discussion is made, go back to their homes and work heartened in the slightest degree. Of course it is a relief to find that on the whole the slender income received will not be discontinued and his family not made to endure any increased privations! But of renewed enthusiasm of missions, from personal contact and inspiration, by sympathy and encouragement, and solution of problems,—there is plentiful lack.

These things ought not so to be! Let us look the matter squarely in the face and ask the question—is the *human stimulus* in the support of missions, the enthusiasm that is needed, and which tells, supplied as it should be? This is, after all, an important question. If considered carefully by our committees on missions, it may lead to some searchings of hearts.

WM. ROLLINS WEBB.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

To the Editor of The Living Church:

THE mission staff in Alaska is at present entirely inadequate to do the work that should be done; partly because of two necessary withdrawals from the mission, and partly because of the new work that must be provided for. Bishop Rowe writes: "I wish you could do something to help me in finding some men." At the present time the posts that are or will soon be vacant, are as follows:

1. Tanana, a mission among the Indians on the Yukon River, where the Rev. J. L. Prevost has done admirable work for the past fifteen years.

2. Nome City, where the Church was first on the ground, and where it has always taken the lead in guiding the life of the community.

3. Seward, a new and growing town on the southern coast and the terminal of a projected railroad into the interior.

4. The Koyukuk country, north of the Yukon, where the Bishop is desirous of placing a man who would work among a number of scattered Indian villages.

5. Rampart, an Indian mission on the Yukon River, vacant through the death, last February, of the Rev. J. E. Huhn.

Bishop Rowe is in great anxiety lest the Church's work in Alaska should suffer during the coming winter by reason of this insufficient staff. I am confident it is only necessary that the facts should be known to ensure a sufficient number of volunteers to set at rest the mind of so devoted a leader as Bishop Rowe and to enable him to extend the Church's work still more widely.

I will take pleasure in furnishing particulars to any of the clergy who may be willing to consider service in Alaska.

ARTHUR S. LLOYD,
General Secretary.

Domestic and Foreign Missionary Society,—
281 Fourth Avenue, New York.

Too many people are not faithful in little things. They are not to be absolutely depended upon. They do not always keep their promises. They break engagements. They fail to pay their debts promptly. They come behind time to appointments. They are neglectful and careless in little things. In general they are good people, but their life is honeycombed with small failures. One who can be positively depended upon, who is faithful in the least things as well as in the greatest, whose life and character are true through and through, gives out a light in this world which honors Christ and blesses others.—J. R. Miller.

LITERARY

CHURCH HISTORY.

The Reformation in England. By S. R. Maitland. London: John Lane, The Bodley Head. New York: The John Lane Company. 1906.

This book is the reprint of a series of essays on the English Reformation during the period of Queen Mary. Its purport is to correct in the light of research and the facts of the case the popular attitude of even serious historians towards the persecution, so-called, of the Protestants in this reign. It is not pleasant reading, for it shows us such a pitch of bitterness and hatred in the leaders of the reforming party, and of carelessness and even deliberate misstatements and erroneous conclusions on the part of Fox in his Martyrology that one puts the book down with disgust and a sense of relief. At the same time Dean Maitland has done a very necessary and a very useful piece of work. There are few periods of the history of the English Reformation that are so commonly misunderstood, and about which so many errors are current as this reaction under Mary. The attitude of the queen and her council toward Protestants is not to be wondered at when we read of the way she was vilified and insulted in books and broadcasts current by the effort of men like Knox and Ponet. It is hard to condemn her and her council for taking stringent measures when traitorous and seditious tracts were being issued in the name of religion. Nor can we wonder that men who believed heart and soul in the Catholic Faith would take strong measures to suppress the spread of doctrines that were leading men away from the holy faith and instigating them to such shocking irreverence as found expression in the words of the ribalds, and actions like the hanging of a cat in Cheap, apparelled like a priest ready to say Mass. "All's fair in love and war," may be a true proverb, but dishonest, scurrilous, seditious writings in the name of religion can hardly find justification.

Dean Maitland further examines very carefully the charges of cruelty and atrocity so commonly laid against Bonner, Bishop of London. It is true that Bonner, because of his position and because of the statute *de heretico comburendo*, was party, directly or indirectly, to a large number of the punishments under that law; but he was not the blood-thirsty monster that he is commonly pictured, nor was he the "barbarous prelate" that Hume makes him out. This is the more evident when we consider the fact of law that charges of heresy had to be investigated by the Bishop, and if the charge was proved, then he was to deliver the guilty one over to the civil authority for punishment, having first deprived him of his ecclesiastical rank, if he had any, and excommunicated him. Moreover, Bonner used every means in his power, as a careful examination of Fox's records shows, to keep men from suffering the penalty, and we know that in many cases he was successful. When they refused to yield to his pleadings and remained firm in their opinions, what could he do but follow the dictates of the law and the commands of his sovereign? Burning heretics is bad business, and we have long since gotten free from this method of dealing with such cases, but it is not honest to condemn Bonner, or even Mary, upon whom the burden of guilt must rest, unless we are ready to condemn with equal severity Calvin and other Protestant leaders who did the same thing, though not to so great an extent. Popular prejudice against Mary and Gardiner and Bonner is due in no small degree to Fox's book. Therefore though it is not pleasant reading, Dean Maitland has done the cause of truth and honesty a good turn by pointing out the real facts of this unhappy period. The pity of it is, as he says, not one will read what he writes as compared with the hundreds that will read and believe the misstatements of those who have blindly followed Fox and Strype. C. S. LEWIS.

The Church and the Barbarians. Being an outline of the History of the Church from A. D. 461 to A. D. 1003. By the Rev. William Holden Hutton, B.D., Fellow and Tutor of St. John Baptist College, Oxford, and Examining Chaplain to the Bishop of Rochester. London: Rivingtons.

Mr. Hutton has performed the phenomenal feat of packing the entire and ecumenical history of the *Dark Ages* within the covers of a mere booklet. Thrust into the coat pocket, where it can readily be stowed away, it might well enable the proud possessor to pose as a walking cyclopedia; because he would literally bear on his own person *The Empire and the Eastern Church; The Church in Italy; Christianity in Gaul from the Sixth to the Eighth Century; The Pontificate of Gregory the Great; Controversy and the Catholicism of Spain; The Church and the Monothelite Controversy; The Church in Asia; The Church in Africa; The Church in the Western Isles; The Conversion of Slavs and Northmen; Progress of the Church in Germany*, besides six more chapters, each bursting with information upon its own separate subject. Such a quintessence of ecclesiastical history has surely no parallel, unless its "double" be sought in those field rations which their respective governments serve out to German and to French soldiers on active service. These tiny globules contain all the constituents of human food, scientifically calculated, weighed, and warranted to make the happy eater hold up his head and put his best foot forward; but unfortunately they are somewhat

trying to a long suffering digestion. Without doubt, after browsing on Mr. Hutton's accumulated and marshalled facts, the conscientious reader ought to be thoroughly equipped with respect to the ins and outs of this long, obscure, and complicated period. But upon the whole we opine that a good square meal of beans and bacon, treated by one's own gastric juice, is preferable to the most beguiling tablet. In theory, predigested food works wonders; but all such airs to nature have the drawback of causing one's inner man to wax lazy, making him in the end incapable of performing his own proper duties. In every department of literature, our minds are being weakened by short-cuts and royal roads to learning, and this is surely an unhealthy sign of the times. One has only to glance at what Mr. Hutton calls a list of a few of the most important original authorities for the period treated of in this book (see Appendix II.), in order to feel the force of our criticism. To change the metaphor, we have heard of the tourist who bitterly complained that he could not see the forest, because the trees blocked his vision. Similarly, our really painstaking author has cultivated such an exuberance of facts and dates and names, that a large, broad, philosophic—to say nothing of a really living and educative view of the outlook is next to impossible. But perhaps the whole thing was meant to be a *cram* book, under which supposition, you get full value of your money. A. R. MACDUFF.

FICTION.

Where Speech Ends. By Robert Haven Schauffler. New York: Moffat, Yard & Co. Price, \$1.50.

This novel is in truth, as its title page indicates, "A Music Maker's Romance." From cover to cover the spirit of music moves through the story, and only a thorough musician, or one in full sympathy and well informed as to what goes on behind the scenes, could write as this author has done.

The members of Herr Wolfgang's orchestra furnish the background for the pretty romance going on between the *concertmeister* and the brilliant little harpist, and the lives, personalities, and petty jealousies of the musicians are graphically told. The spiteful lies told by one of the violinists to injure the character of the *concertmeister*, and his villainous plotting to secure that position for himself form one of the features of the story; but the truth and honor of the *concertmeister* are at last fully established, with the result of bringing a happy ending to the romance.

There are many good descriptions and word pictures in the book, notably that of college life on the campus of Princeton University, and also scenes around Chicago, where the orchestra has its home.

A lengthy prelude by Henry Van Dyke, in harmony with the musical character of the story, is the introduction to the book.

Breakers Ahead. By A. Maynard Barbour. Philadelphia: The J. B. Lippincott Co. Price, \$1.50.

In this, her latest novel, A. Maynard Barbour evidences no departure from the skill with which she has pictured life in *That Mainwaring Affair* and other of her popular books. Here, however, she does not hold the attention of her readers by entangling them in a web of mystery, but by presenting a vivid panoramic view of a career whose ruling motive was a supreme egotism. Her hero is a financier and a politician of one of the far Western states, a man of dominant personality and of unbounded ambition. To further this ambition, in early youth he had committed an act of egregious selfishness, and this it was which caused his ship of life to founder among the breakers of circumstances at last.

The Wire Tappers. By Arthur Stringer. Illustrated by William Brown. Boston: Little, Brown & Co. Price, \$1.50.

With its revelations of the possibility for the dissemination of crime which lies in a working knowledge of electrical forces, *The Wire Tappers* may be considered a not altogether moral book. However that may be, the story is both unique and startling as event after event occurs to keep the interest of the reader at fever height. Its two principal characters are a young inventor and a fascinating girl, who have become associated in nefarious money-making schemes through force of circumstances, and to further these schemes it is necessary that messages be stolen from the wires. How this is accomplished will form the gist of the story for those who delight in exciting fiction, but other readers will find greater pleasure in sympathizing with the efforts of Frances Candler to free herself and her lover from the fetters of crime.

Sandpeep. By Sara E. Boggs. Illustrated by May Bartlett. Boston: Little, Brown & Co. Price, \$1.50.

In spite of its somewhat improbable plot, this story of the intellectual development of the unsophisticated little fisher maid, Keren Happuch Brenson, or "Sandpeep," forms one of the most pleasing of the late novels. Sandpeep possessed aspirations beyond those of most girls in her class, therefore had educated herself sufficiently to take the position of nursery governess in the family of certain "rusticators." In an unconventional diary Sandpeep writes of an important mystery in this family which she helps to dispel, of little daily events, and of her own interests, with an originality and a lack of self-consciousness which carries with it unusual charm. The author is fortunate in her style, which gives the clearest of outlines to each one of the various characters in the book.

A GREAT RELIGIOUS DELUSION.

FROM THE BOSTON "PILOT" (ROMAN CATHOLIC), JUNE 23D.

LAST week, 30,000 Christian Scientists gathered in Boston to dedicate a magnificent structure, which they would like to call a "cathedral" and which on its exterior certainly bears a strong resemblance to St. Peter's, Rome. The structure cost \$2,000,000, and is entirely paid for—a substantial proof of the sincerity of a host of these people. They came from every part of the United States and Canada, and even from beyond seas. The daily press dwelt on the prosperous and well-fed appearance of the followers of this new religion, and especially on the pleasant faces, sweet tempers, and good gowns of the women. They were mainly of the wealthier classes, and although allusion to our Lord Jesus Christ abounded, His sufferings and labors, the Cross by which He redeemed the world, and the sanctified self-denial by which His followers are to be known forevermore were conspicuously ignored. The evidence of human intelligence, of the bodily senses as well, were thrown out of court, and the foundations of Christianity discarded by the constant profession of the non-existence of sin, sickness, and pain.

Strangely enough, the founder and discoverer of Christian Science did not come the short distance from her beautiful home in Concord, N. H., to show herself on the day of their rejoicing to her followers, nor did she give audience to the multitude of pilgrims who flocked to the town of her residence. Yet Mrs. Eddy is not eighty years of age, and every one knows of men and women active in religious and intellectual movements in the single city of Boston, who are more advanced in years and still much in evidence. Surely, the system which professes to annihilate sickness and sin, should be powerful enough to overcome old age and fatigue in its discoverer.

But Mrs. Eddy was heard from in a "Dedicatory Message" whose obscurity of thought and indifferent English suggest its relationship to her *Key to the Scriptures*, but which will be chiefly remembered by disgusted persons of good taste for its cheap pun on justice as opposed to "just ice!" Yet Christian Scientists speak of their foundress as no Catholic would dare to speak even of the Blessed Mother of God. Nay—but we dare not repeat the blasphemous parallel of one Christian Scientist when asked about the foundation of the cult.

* * * * *

It has been left, however, to Dr. William H. van Allen, rector of the Church of the Advent, Boston, to make the best popular commentary on Christian Science which we have yet seen. Mark Twain, to be sure, applied the caustic of his wit to it in the *North American Review*; but such treatment ordinarily infuriates the deluded. Dr. van Allen takes the delusion seriously; and if his words are singularly like those which a Catholic might utter—why he himself is singularly like the adherents of the Old Church, except, indeed, in his recognition of the need of the centre of unity and the Visible Head.

As to the cures asserted at the great experience meeting of the Christian Scientists on the 13th inst., Dr. van Allen said:

"I submit in all kindness that it is entirely competent for any druggist's clerk in Boston to make up a scrapbook of wonderful cures which will match in detail every single wonderful cure ever printed in the organs of Christian Science; and it would be made up wholly of the literature which comes wrapped around the filthy drugs that are sold by imposters quite as greedy and quite as dangerous as those who would offer us a new religion at \$3.18."

Whatever may be thought of the great impostors who foster this delusion to their worldly profit, Dr. van Allen has only pity for its multitude of earnest, honest dupes. Comparing Christian Science with other modern delusions, he goes so far as to say that even Mormonism is more admirable in its actual results.

"It is a rather stimulating fact that Christians deny that Christian Science is Christian, and scientific men deny that it is scientific. And yet people wishing to be deceived will be deceived up to the end of time."

He finds the delusion to involve the denial of the Blessed Trinity, the Incarnation, the Redeeming Sacrifice, and Resurrection of Christ; of prayer and the Sacraments.

"By their fruits ye shall know them." What are the fruits by which we shall judge of Christian Science? First, I think, sublimated selfishness—the commercial spirit in religion everywhere; and the breaking up of ties of family and friendship; the absolute lack of charity in the technical sense. There are no charitable works in the name of Christian Science. Eddyism says that those are much more likely to recover their health who pay what they are able than others. We never hear of a Christian Science dispensary

where poor persons can get good treatment gratis. Here is a \$2,000,000 temple, but I have yet to see a Christian Science orphanage. I do not find Christian Science missions in the slums. Why? Sublimated selfishness.

"There are no poor people in the Christian Science Church."

"There are no poor people, I say. I have got to point out the preposterous snobbery in this free republic which puts the front in every single contributed newspaper article the presence of a twopenny Scotch earl. What have we to do with tinsel titles?"

"There is no intellectual stimulus in the Christian Science Church. I can point to friends of mine who used to write well. I contrast their writings now, and find them flat, stale, and unprofitable. It is a tragedy."

"I don't know of anything more dreadful than the ghastly parallel of communion which set 5,000 people on their knees to worship themselves!"

What is the remedy he asks; and he points to the Crucifix, with the love for God and man which radiates from it, as the antidote.

We can rejoice in these honest, brave words, not merely as bearing with convincing force against the delusion itself, but as harbingers of the day—near, God grant—when all who truly acknowledge Christ and His Cross will be one as He would have them in the unity of the Spirit and the bond of peace.

"LET US BE GRATEFUL."

GOOD ADVICE FROM A SECULAR PAPER.

(FROM THE CHICAGO "INTER OCEAN" OF JUNE 30TH.)

WHEAT crop bountiful beyond any ever known in our country before; this is the prospect held out to us Americans in the news of yesterday.

Nature could do no more for us. Her lap is full of the good things of the earth, and with smiling face she gives us all that the greediest can ask. There will be plenty for all when the harvests are gathered; plenty and to spare.

Shall we accept these things in the spirit in which they are given, or, falling in with the unhappy mood of the times, shall we question the motive of the Giver?

Shall we ask if the manna from heaven is pure? Shall we inspect before eating thereof, to satisfy ourselves that it is not above criticism? Shall we, now that we are questioning all the works of Man, take the next step and question all the works of his Maker?

Or shall we be sincerely grateful for that which we are about to receive, not because of any merit of our own but because God is good?

Would not this be a proper time to reverse our thoughts—to put off the sneer, to leave off the criticism, to throw off the doubts and misgivings—to divest ourselves of the hates and fears, the suspicions and resentments, the uncharitableness and the discord, which, seemingly of late, in high places and in low, have taken possession of our lives?

Would not this be a proper season to consider that, though our fellow man may be viler than we, he is probably doing his best, according to his lights?

Would not this be a good time to wipe away the tears and put on the smiles; to banish despair and make room for hope; to empty our hearts of grief that they may be filled with gladness?

With an era of prosperity upon us such as never in all the ages has fallen to the lot of humanity, shall we not be the most thankless among all the generations of ingrates if we do not make an honest effort to be in the least degree worthy of the blessings that are being poured upon us?

RUNNING FREE.

Oh, for the long waves, rising heavily,
The rough, harsh breezes and the freshening gale;
Oh, for the sharp boat, sweeping foamingly,
The pressing tiller and the tugging sail;
The bowing breezes rising rapidly,
The harsh, wild uproar of the wind and sea,
The slapping spray and sharp boat, rushing hurriedly,
The fierce, wild rush and joy of running free.

Better a year or two with wild waves bearing us
And the wild breezes bending to our will,
And then a choking gasp, and then death faring us
To fresh, new lives and wild adventures still,
Than half a life of this dull inland quiet,
With nothing changing round us, and all dull!
Oh, for the harsh winds and the Ocean's riot;
Oh, for the white waves and the screaming gull.

L. TUCKER.

Church Kalendar.



July 1—Third Sunday after Trinity.
 " 8—Fourth Sunday after Trinity.
 " 15—Fifth Sunday after Trinity.
 " 22 Sixth Sunday after Trinity.
 " 25—Wednesday. St. James, Apostle.
 " 29—Seventh Sunday after Trinity.

Personal Mention.

THE REV. HENRY ANSTICE, D.D., is officiating as *locum tenens* in the Church of Zion and St. Timothy, New York, during the summer months.

DURING July and August, the address of the Rt. Rev. E. R. ATWILL, Bishop of Kansas City, will be Cedar Lodge, Northport Point, Mich.

THE address of the Rev. THOMAS B. BERRY from July 16th to September 1st will be "Pine Acre," Lake of Bays, Fox Point P. O., Ont., where he is spending his summer vacation.

THE address of the Rev. CHARLES A. BREWSTER is changed for the summer and early fall, from Orange City, Fla., to "The Welling-ton," 6th Ave., North Asbury Park, N. J.

DURING the month of July, the address of the Rev. HENRY E. COOKE, rector of Christ Church, Warren, Ohio, will be Gibraltar, Put-in-Bay, Ohio.

THE address of the Rev. J. S. B. HODGES, late rector of St. Paul's, Baltimore, is "Castle-finn," St. Denis, Md.

DURING the months of July and August, the address of the Rt. Rev. FREDERICK FOOTE JOHNSON, Bishop Coadjutor of South Dakota, will be Newtown, Conn.

THE address of the Rev. A. W. KIERULFF will be 2628 Shattuck Ave., Berkeley, Calif., for the month of July.

THE Rev. W. M. PARTRIDGE has taken charge of Christ Church, Exeter, N. H., for the summer.

THE address of the Rev. WATARA SAKAKI-BARA, M.A., will be 114 South Third Street, Wilmington, N. C., until September 15th, and after November it will be Ichinomiya, Chiba, Japan.

THE Rev. JAMES B. SNOWBALL, Secretary and Registrar of the missionary district of Arizona, should be addressed, until further notice, at Houston, Texas.

THE Rev. B. W. R. TAYLER, D.D., rector of St. George's Church, Schenectady, N. Y., will spend July and August in the Adirondacks. His address will be Chestertown, N. Y.

THE Rev. HOWARD ERNEST THOMPSON, rector of St. Peter's parish, Freehold, N. J., with Mrs. Thompson, will go abroad July 18th, visiting Holland, Belgium, France, and England, returning in October. Address, care of Brown Shipley & Co., London. The Rev. W. W. Hance will be in charge and in residence at St. Peter's during the rector's absence.

THE Rev. GEO. H. S. WALPOLE, D.D., of England, is to arrive in New York soon, on a visit to his old friends and parishioners.

THE address of BISHOP TUTTLE of Missouri until autumn will be Wequetonsing, Michigan.

THE Rev. CHARLES F. WESTMAN has entered upon his duty as the Dean's assistant in Christ Church Cathedral, Louisville, Ky.

DEGREES CONFERRED.

DOCTOR OF DIVINITY.

TRINITY COLLEGE.—Upon the Rt. Rev. FREDERICK FOOTE JOHNSON, A.B., Trinity, 1894, Assistant Bishop of South Dakota; the Rev. SAMUEL FARMER JARVIS of Brooklyn, Conn.

UNIVERSITY OF VERMONT.—Upon the Rev. JOHN HENRY HOPKINS, S.T.D., Chicago.

WILLIAMS COLLEGE.—Upon the Rev. CHARLES L. HUTCHINS, D.D., of Concord, Mass.

DIED.

ELLIOTT.—At St. Luke's Indian Mission (P. O. Fay, Okla.), on Sunday, June 24, 1906, Mrs. ANELIA ELLIOTT, aged 83 years, mother of Mrs. D. A. Sanford.

ELLIOTT.—At Lake Placid, N. Y., in the early morning of Monday, June 25th, 1906, MARGARET E. ELLIOTT, for years closely associated with the work of the Church in Lake Placid, and formerly of the Church of the Holy Communion, New York City.

Eternal Rest grant unto her, O Lord.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmaster, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

CURATE, priest, in thriving manufacturing village. Compensation small; time for study. Address: "ALBANY," LIVING CHURCH, New York Office.

STRONG, SOUND CHURCHMAN—unmarried, worker, loyal. Splendid opportunity for efficient training in most congenial parish. Living salary. Give full particulars. Rev. E. V. SHAYLER, Grace Church, Oak Park, Chicago.

WANTED.—TEN ACTIVE MISSIONARY Priests, five white men and five negroes; reasonable support. BISHOP NELSON, Atlanta.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER of Eastern city church desires change. Thoroughly qualified man, fine player and successful trainer: first-class testimonials. Address, H. J., 1236 Spring Gardens, Philadelphia, Pa.

CANADIAN PRIEST desires Sunday duty during August or September. Good Churchman. References. ANGLICAN, care of LIVING CHURCH, Milwaukee, Wis.

WANTED, in or near New York City, by a candidate for Holy Orders, Church work for the summer. Institutional preferred. CANDIDATE, LIVING CHURCH, Milwaukee.

PRIEST, Curate in large city parish, desires rectorship. Testimonials as to ability and character may be had from rector and vestry. Address: "CURATE," LIVING CHURCH, Milwaukee.

WANTED BY A PRIEST (Prayer Book Churchman) a parish or assistantcy in city parish. Will accept supply work during August or September. Address: X. Y. Z., LIVING CHURCH.

THE REV. E. CAMPION ACHESON desires to recommend a young lady—a Churchwoman and graduate of Wesleyan University—as a teacher in the departments of Mathematics, Chemistry, and Physics. HOLY TRINITY RECTORY, Middletown, Conn.

THE TRAINED CHRISTIAN HELPERS.

THE TRAINED CHRISTIAN HELPERS' Home is open to receive candidates for a complete course of training in nursing, covering Gen. Medicine, Therapeutics, Surgery, and Obstetrics, under a competent staff of physicians. The course covers two years of lectures with clinical instruction and examinations, which if satisfactory entitle the candidate to a diploma. Home and course offered free to accepted probationers. The purpose of the Home is to provide nurses for the poor free of charge. Apply 1489 Pacific Street, Brooklyn, N. Y.

FOR RENT—ROOMS.

ROOMS at reduced rates during July and August. Mrs. E. W. FROST, 309 Huntington Ave., Boston, Mass. Ref., Y. W. C. A.

ERBEN ORGAN FOR SALE.

THE vestry, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual organ, containing thirty speaking stops, etc. For further particulars address WILLIAM C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

SUMMER RESORTS.

RICHFIELD SPRINGS, N. Y.—Berkeley-Waiontha Hotel. The great White Sulphur Springs. E. H. PATRICK, Manager. Office, 646 Madison Ave., N. Y. Hotel will open June 20th, and accommodation can now be secured by writing Manager.

BISHOP OF CALIFORNIA FUND.

The following subscriptions to the "Bishop of California Fund" have been received by THE LIVING CHURCH, and the grand total acknowledged has been forwarded to Bishop Nichols:

Ruth Dennis, Luverne, Minn. \$50

Previously acknowledged \$951.82

Grand Total \$952.32
 Woman's Auxiliary, Santa Rosa, Calif.,
 from Woman's Auxiliary, Trinity
 Mission, London, Ohio \$3.00

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established April, 1904.

POSITIONS for young, unmarried priests in city Churches. Salaries, \$1,500, \$800 with rooms, \$720, and \$500 with board, rooms, etc. CLERICAL REGISTRY, 136 Fifth Ave., New York.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER Co., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

SPECIAL TRAINING for organists and choir-masters preparing for higher positions, or for the profession. Unequalled advantages for studying the Cathedral service, organ accompaniment, and boy voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity Parish, N. Y.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.

A. M. RANDOLPH,
Bishop of Southern Virginia.

FOR A NEW CHURCH.

A few people at Slatington, Pennsylvania, are working to build an Episcopal Church free of debt. An earnest Churchman has donated a lot, some money has been raised, but \$2,000 more than has already been pledged, is required. The plan has the endorsement of the Bishop of the Diocese. Contributions should be sent to JAMES L. FOOTE, Treasurer of Building Committee, Slatington, Penna.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society. The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

THE REX B. CLARK CO. Detroit.

Easter in the Children's Ward. By Blanche Van Leuven Browne. Published by the Author. Milford, Mich., April 1906.

A Story of the Children's Ward. By Blanche Van Leuven Browne. With Introduction by William Ernest Blodgett, M.D. William H. Jackson and Eustace Paul Ziegler, Illustrators.

ST. GILES PRINTING COMPANY. Edinburgh.

Year Book for the Episcopal Church in Scotland for 1906-07.

A. R. MOWBRAY & CO. Ltd. London.

Old Soho Days and Other Memories. By the Mother Kate (St. Saviour's Priory, London, N. E.), author of *Memories of a Sister*, etc. With a Preface by the Rev. Stewart D. Headlam. Price 2/6 net.

STUDENT VOLUNTEER MOVEMENT. New York.

Students and the Modern Missionary Crusade. Addresses Delivered Before the Fifth International Convention of the Student Volunteer Movement for Foreign Missions, Nashville, Tenn., February 28th, March 4, 1906.

THE YOUNG CHURCHMAN CO. Milwaukee.

Hints on Building a Church. By Henry Parr Maskell, author of *Riverside Rambles, Recollections of Emanuel School*, etc. Price, \$1.50 net.

FUNK & WAGNALLS COMPANY. New York.

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PAMPHLETS.

University of Illinois. Installation of Edmund James James, Ph.D., LL.D., as President of the University. Part II. Proceedings of the Conference on Religious Education. October 15-19, 1905. Edited by W. N. Stearns, Ph.D. Price, \$1.00.

Register of the Academy of the Protestant Episcopal Church in the City of Philadelphia. For 1905-1906.

PRAYER AND NATURE.]

What is it that inspires this unquenchable determination to continue hoping against hope, this dogged resolve to believe in God's ability not merely to hear, but also, if He will, to accede to the petitions His children bring? It is, I think, the conviction lying deep down in the mind, and fast rooted there, that God is a Person, not a mere force like magnetism or heat or attraction, but a Being possessed of what we know among ourselves as reason, and will, and loving kindness, one capable of forming a purpose and working out a plan. . . . We are often told that it argues a downright puerility to suppose that God either can or will answer our requests because Nature is clearly and beyond all question an intricately contrived machine, no more able to alter its motions and change its bearings in compliance with a spoken word of request than a steam engine or a clock or a loom. This would be an unanswerable argument in favor of fatalism, and against the potency of prayer, were Nature a machine of which we could see the whole, but it is not. There is a background of mystery, a region none of our senses can penetrate, and there, wholly out of sight, lie the beginnings of power. It may be that behind the veil which sunders the seen from the unseen, the hand which keeps the wheel-work all in motion is turned this way rather than that, or that way rather than this, because two or three believing souls have agreed on earth touching some blessing they desire to have, some work they would see done.—W. R. Huntington.

LET PRAYER be the key of the morning and the bolt of the evening.—Anon.

LESSONS ON THE ASCENSION.

When we declare our belief in Christ's Ascension, we declare that He has entered upon the completeness of spiritual being without lessening in any degree the completeness of His Humanity. The thought is one with which we need to familiarize ourselves. We cannot, indeed, unite the two sides of it in one conception, but we can hold both firmly without allowing the one truth to infringe upon the other. And as we do so we shall see how the Ascension illuminates and crowns the lesson of the Resurrection: how it brings home to us now all that the apostles learnt by their companionship with Christ, their earthly Teacher, and with Christ their Risen Lord. By the Ascension all the parts of life are brought together in the oneness of their common destination. By the Ascension Christ in His humanity is brought close to every one of us, and the words "in Christ," the very charter of our faith, gain a present power. By the Ascension we are encouraged to work beneath the surface of things to that which makes all things capable of consecration. We ponder these lessons of the Presence of Christ Ascended about us and in us all the days to the end of the world, and the sense of our own weakness becomes perhaps more oppressive than before. Then it is that the last element in our confession as to Christ's work speaks to our hearts. He is not only present with us as ascended: He is active for us. We believe that He sitteth on the right hand of God the Father Almighty.—Bishop Westcott.

WHEN persons have learnt to look upon the daily course of their ordinary life, with its duties and troubles, however commonplace, as their offering to God, and as the safest school for themselves of perfection, they will have made a very important step in the spiritual life. Another step, so simple that it is often despised, is to do everything, however ordinary, as well as it can possibly be done, for God's sake. A third is to be always pressing forward; when a mistake is made, or a fault committed, to face and admit it freely; but having asked God to supply the deficiency caused by our own infirmity, to go on steadfastly and hopefully.—H. L. Sidney Lear.

WE HAVE a more or less true ideal of what our own human life ought to be—of what opportunities we ought to have for the development of our faculties—of what home and school and college, youth and married life and old age, work and rest, ought to mean for ourselves and our families. We are to be as truly zealous and active for other classes or other individuals as we are for our own class or our own family or ourselves.—Bishop Gore.

MAKE ALLOWANCE for infirmities of the flesh, which are purely physical. To be fatigued, body and soul, is not sin; to be in "heaviness" is not sin. Christian life is not a feeling; it is a principle: when your hearts will not fly, let them go, and if they "will neither fly nor go," be sorry for them and patient with them, and take them to Christ, as you would carry your little lame child to a tender-hearted, skilful surgeon. Does the surgeon, in such a case, upbraid the child for being lame?—Elizabeth Prentiss.

TO GIVE heart and mind to God, so that they are ours no longer—to do good without being conscious of it, to pray ceaselessly and without effort as we breathe—to love without stopping to reflect upon our feelings—such is the perfect forgetfulness of self, which casts us upon God, as a babe rests upon its mother's breast.—Jean Nicolas Grou.

THE CHURCH AT WORK

A RARE OCCURRENCE.

AT THE early Celebration (7 A.M.) at Christ Church Cathedral, Lexington, Ky., on the Second Sunday after Trinity, the Very Rev. William T. Capers, Dean of the Cathedral, being the celebrant; there knelt at the communion rail, at the same time and together received the Blessed Sacrament, four generations of the same family. The recipients, were Dr. David Keller, aged 87 and for sixty-five years a communicant, his son, Mr. John Esten Keller, aged 65, fifty years a communicant, and Mrs. Mary Keller Bolling, wife of Dr. William A. Bolling of Omaha, Neb., for twenty-four years a communicant, and her son, Master John Esten Bolling, one year a communicant, Mrs. Bolling being the daughter of Mr. John Esten Keller, and the granddaughter of Dr. Keller, and Master John Esten Bolling being his great-grandson.

THE MEN'S THANK OFFERING.

THERE was a remarkable gathering of men and boys at St. Paul's Church, Camden, N. J., on the evening of June 6th, when a meeting was held of the laymen of the parishes of Camden and vicinity to give a stimulus to the Missionary Thank Offering movement. The speakers of the evening were Bishop Scarborough, Mr. George Wharton Pepper, Secretary of the Central Committee, and Messrs. William D'Olier and John N. Carpenter of the New Jersey Committee. The success of the meeting was due to the method employed by the rector of St. Paul's, who by personal invitations, a notice given in church for three previous Sundays, and circular letters to the other parishes, aroused an enthusiasm which drew a large attendance and will doubtless lead to financial results. In New Jersey the committee has arranged for a series of meetings in the various parishes, and the success of this first one will encourage other churches to begin work in earnest in preparation for the gatherings yet to be held.

DEATH OF MRS. ALEX. R. MITCHELL.

MRS. HARRIET COUTURIER MITCHELL, the wife of the Rev. Alex. R. Mitchell, rector of Christ Church, Greenville, S. C., and a daughter of Colonel John P. Thomas of Columbia, died unexpectedly in Mt. Pleasant, near Charleston, S. C., at an early hour on Wednesday morning, June 20th. Mrs. Mitchell had been in poor health, but her condition had not been such as to excite alarm. She was in Mt. Pleasant for the benefit of her health when her death occurred. Her husband was with her, having passed through Columbia Tuesday on his way there. Her father was also in Charleston.

Until she removed to Greenville, Mrs. Mitchell had spent practically all of her life in Columbia, living a short while in Charleston, which Colonel Thomas was with the Citadel there. Mr. Mitchell was for many years rector of the Church of the Good Shepherd in Columbia, and it was her fine qualities which assisted him so much at both places.

Mrs. Mitchell is survived by eight children, the eldest being about 15 years old. Her surviving brothers and sisters are: John P. Thomas, Jr., Hasell, Walter C., B. G., and Miss Bessie Thomas, all of Columbia; Miss Eleanor Thomas of the faculty of St. Mary's College, North Carolina; Maj. R. G. Thomas of the Citadel faculty; the Rev. A. S. Thomas of Darlington, and the Rev. Harold Thomas of Orangeburg.

Her remains were taken to Greenville for interment.

ANNUAL CONVENTION B. S. A. IN CONNECTICUT.

THE ANNUAL convention of the senior and junior chapters of the Brotherhood of St. Andrew in the diocese of Connecticut was held in St. John's Church, North Haven, Saturday and Sunday, June 23d and 24th. On arriving in the town, the delegates and visitors assembled at Memorial Hall, where they were entertained at supper by the ladies of the parish. At 8 P.M. the convention was called to order in St. John's Church. After prayers and a hymn, an address of welcome was made by the rector, Rev. F. R. Sanford. The following officers were then elected: President, H. W. Snow of New Haven; secretary, C. B. Eggs of Seymour; treasurer, C. F. Cornwall of New Haven; Archdeaconry secretaries, F. H. Field of South Norwalk, F. Westervelt of New Haven, R. G. Leypoldt of Hartford, H. H. Heminway of Watertown, and Harry Gildersleeve of Portland.

At 9 P.M. the Bishop of the diocese conducted a preparatory service for the corporate Communion.

At 7:45, Sunday morning, sixty men were present in the church and received the Communion, the Bishop celebrating, assisted by the rector.

The church was crowded to its fullest capacity at the 10:45 service, the large congregation of men interested in religion and actively engaged in religious work being in itself an inspiration.

The Bishop preached a most helpful sermon from St. John xvi 17, the subject being Worldliness, and showing how this quality is destructive to all true manliness. In the afternoon the senior conference was held in the church from 2:30 until 4. The subject chosen for discussion was, "The Best Line of Work for Brotherhood Men in Rural Parishes." Mr. James H. Falconer of New York was the speaker.

At 4:30, the junior conference was held, Mr. Haynes L. Everest of North Haven presiding. Mr. Frederick Kurz of New York spoke on the subject, "The Value of Personal Example in the Brotherhood Boy." The regular sessions of the convention closed with this conference, although a large number of the delegates and visitors remained for the evening service when the Bishop made his annual visitation to the parish, confirming a class of eight, presented by the rector, four of whom were men.

The entire convention was most helpful and interesting, giving promise of renewed activity on the part of the Brotherhood in Connecticut. The generous hospitality of the members of St. John's parish, who cordially kept open house during the convention, will long be a delightful memory to those who had the pleasure of attending. Over 90 delegates were present.

TWO HUNDREDTH ANNIVERSARY.

ST. JOHN'S CHURCH, Elizabeth, N. J., the mother church of the city and one of the oldest parishes in the diocese, celebrated on Sunday, June 24th (St. John Baptist's day) the 200th anniversary of the laying of the corner-stone of its first church building on St. John's day, 1706. The parish itself is still older, the first service in Elizabethtown having been held in 1703, according to an entry in the diary of George Keith, the first missionary of the Society for the Propagation of the Gospel, on November 3, 1703, his diary makes the following record: "I preached at Andy Craig's in the township of Elizabeth town, on I. St. Peter i. 5, and baptized his four children." Occasional services continued

until the venerable society sent the Rev. John Brooke as the first settled minister. He laid the foundation-stone of the church in 1706. There are now in Elizabeth four large parishes and two mission chapels, and in proportion to population, the city is the strongest Church community in the country.

The services of June 24th were attended by congregations that crowded the church to its utmost capacity. After an early Communion, there was a second Celebration at 11 o'clock, when the rector gave an historical address. The church was hung within and without with flags of the United States and Great Britain, and there was an elaborate musical programme. In the afternoon a children's service was held, when in addition to the St. John's Sunday School, the pupils of St. Andrew's chapel of the parish and of Grace Church, the oldest daughter of St. John's, were present. The address was made by the Rev. H. L. Duhring, of Philadelphia. In the evening the congregation of Grace Church and also members of the First Presbyterian Church, the mother parish of the Presbyterians, joined in the service. The speakers were the Rev. Reginald Somerset Ward, of the Church of England, who spoke on behalf of the English Church, to whose care the parish owed its foundation; the Rev. H. H. Sleeper, Ph.D., rector of Grace Church, and the Rev. John E. Stuchell, pastor of the Presbyterian congregation, who made a fraternal address of congratulation.

St. John has had fourteen rectors. Under the twelfth, the Rev. Samuel A. Clark, D.D., the present edifice was erected, a beautiful Gothic structure, standing on the main street in the heart of the business section of the town, with a commodious rectory near it and a large parish house in the rear. This parish house will in the course of a year or two give way to another and larger building, and it is hoped also to extend and greatly enlarge the chancel, a large fund being already on hand for that purpose. Dr. Clark was succeeded in 1875 by the Rev. Dr. Wm. S. Langford, afterward General Secretary of the Board of Missions, and the present rector is the Rev. Otis A. Glazebrook, D.D., who came from Virginia in 1885 on Dr. Langford's retirement. Dr. Glazebrook was a Confederate officer during the Civil War, but is now chaplain of the New Jersey National Guard, and was a volunteer in the Spanish War. He has taken an active place in the life of the community, and is prominent in Masonic and other fraternal organizations and in work among young men. The parish now numbers 1,340 communicants and is the largest in the diocese.

NEW PRINCIPAL FOR BISHOP'S COLLEGE.

AT A MEETING of the corporation of Bishop's College, Lennoxville, Province of Quebec, June 21st, the Rev. Dr. H. de B. Gibbins was appointed principal of the University, his being the only name submitted, to succeed the late Principal Waitt.

Dr. Gibbins, who was University prize essayist, Oxford, was late vice-principal of Liverpool College and is now headmaster at King Charles the First's School at Kidderminster. He took second-class classical honors afterwards at the University of Giesen, Hesse, Germany, and later in Denmark. He was born in Cape Colony, his parents being Londoners, and was ordained in 1891. He was one of the three selected members of the educational committee of the county of Worcestershire under the Act of 1892. He is the author of an industrial history of England, now in the eleventh edition; also

of "English People in the Nineteenth Century." He is interested in history, literature and economics.

SOLEMN SERVICES ABOUT THE PRAYER BOOK CROSS.

ON St. John the Baptist's day a large assembly of Churchmen gathered about the Prayer Book Cross in Golden Gate Park, San Francisco, to commemorate the 327th anniversary of the first use of the Book of Common Prayer on American soil.

Bishop Nichols was called East, and therefore Archdeacon Emery was in charge of the services.

After the singing of the hymns, the recital of the lesson and the prayers, the Rev. Mr. Sanford read a letter from Bishop Nichols, written before his hurried departure for the East, in which he stated his regret at being unable to be in attendance and calling particular attention to the reasons why the services were invested with a sacred meaning.

ARCHDEACON EMERY'S ADDRESS.

Archdeacon Emery then delivered a short address. "It has been suggested," he said, "to hold a special day of thanks for two events that are of importance to the family of the Church: Many years ago there was a strange sight on the shores of Drake's Bay. A vessel hardly as large as one of our coast schooners was careened on the beach. But to it was not fixed the gaze of Sir Francis Drake or his rugged sailors. They were intent on the chaplain holding thanksgiving services and voicing the prayers of the commander and crew that the same God who had carried them safely across seas would take them back to their homes. And the service used that day was from the same book of prayer whose liturgy we use to-day. This cross was not built to commemorate the deeds of Drake, but the use of the Prayer Book. It is significant that twenty-eight years before the planting of our Church in this country the service was used on our own Pacific Coast."

ANNIVERSARY OF BISHOP NICHOLS.

The venerable Archdeacon referred to the fact that sixteen years ago, in St. James' Church, Philadelphia, William Ford Nichols was consecrated a Bishop to take charge of the diocese of California. He said that the service might well be one of thanksgiving, not only for the wonderful progress of the Church under his guidance, but that what has seemed an almost crushing blow to the Church in this city has brought such expressions of sympathy and substantial aid.

"If we do our duty," he concluded, "God will bless our efforts, and the Church in this city and diocese will be stronger and more fruitful in good works than ever before. It is well at the foot of this cross that in thankfulness of heart we renew our vows and pledge again our fealty to our Bishop for the better upbuilding of the Church."

Among the assisting clergy were: Rev. David Evans, Grace Church; Rev. M. D. Wilson, secretary of the diocese; Rev. Alexander Allen, Rev. E. F. Gee, and Rev. L. C. Sanford.

NOTES FROM CUBA.

THE BISHOP has erected into an archdeaconry the three eastern provinces of Cuba, Santa Clara, Camaguey, and Santiago de Cuba, and has appointed the Rev. C. M. Sturges Archdeacon of them. Mr. Sturges will continue to live in Camaguey, where he has a large and growing work.

The recent very heavy rains, which have devastated many parts of the island, have done serious injury to our school building at Matanzas. A large section of the wall has fallen, and in falling has injured to some extent the neighboring property. It is possible that we may be liable for this damage,

in addition to our own loss. Fortunately no one was in that part of the building at the time of the accident, and so there was no personal injury. The loss may amount to \$150.

Regular services are being held four times a week in Santiago de Cuba, by the Rev. J. B. Mancebo, with always a large attendance. Often the chapel will not hold the people who wish to enter, and the street congregation is as large as that within. It very frequently happens that those who stand at the door come in after a time and become regular attendants. The open doors of this land are very good advertising agencies, and when the missionary passes along the streets, many people stop him by the way to ask about the Church and its teachings, and its services.

In the early spring, the monument at El Caney was unveiled, and there was a tremendous gathering of people, both from Cuba and from abroad. There was a large American representation; consisting largely of officers of the army and the navy, many of whom had been there during the late war, who were welcomed by Cuban officials, also of revolutionary fame. The armed force of Cuba was also largely represented. At this great meeting, Mr. Mancebo was asked to offer the opening prayer, the Roman Archbishop giving the benediction. Possibly nothing could better show the estimation in which Mr. Mancebo is held in the city in which he lives.

Mr. Mancebo has frequent requests for Bibles from people who, having attended the services and heard about the Church, wish to read for themselves.

The Rev. C. M. Colmore has just returned from a short vacation in the States.

Bishop Knight left for the States, with his family, on June 24th, where they will spend a part of the summer; but the Bishop may be back and forth, in accordance with the needs of the work here.

The Rev. C. M. Frazer is back from a few days' rest in Florida, and is at work again in Jesus del Monte, Havana.

AN IMPORTANT RUMOR.

THE SITKA Cablegram of June 7th says: While no confirmation of the report can be had from those conversant with the affairs of the Russian Church in Alaska, there is a rumor that will not be downed to the effect that Bishop Innocent will succeed Archbishop Tikhon as the head of the Church in the United States. It is said the change will be made in the near future, and two reasons are assigned as the cause.

One of the reasons given is that the Episcopal Church has protested to the Holy Synod of Russia against Archbishop Tikhon's action in admitting Rev. Ingram N. W. Irvine after he had been expelled from the Episcopal Church.

After being received into the Russian Church he wrote several caustic articles for the supplement of the *Russian Orthodox Messenger*, published in New York, and the official organ of the Russian Church in this country. In the course of these articles he bitterly assailed his accusers, intimating that in a measure the charges against him were trumped up. He also assailed violently the ecclesiastical court that tried him, charging that he was not given a fair hearing. He attacked the leading publication of the Episcopal Church because it would not allow him the use of its columns although they were open to his opponents. In the January and February supplements he made a violent attack on the Episcopal Church, its doctrines and methods. The article occupied sixty-eight pages, and was bitter in the extreme.

The other reason given as the cause for Bishop Innocent's accession to the position is that Archbishop Tikhon has been in this country the allotted time, and is entitled to

return to Russia. His departure would create a vacancy which Bishop Innocent would be called upon to fill.

LARGE G. F. S. GATHERING.

ON THE First Sunday after Trinity, all the branches of the Girls' Friendly Society in Chicago met for their annual service in Grace Church, Oak Park. Four hundred and fifty girls, preceded by the choir, entered the church in procession. The rector, the Rev. E. V. Shayler, preached the sermon, "Bear One Another's Burdens," "Everyone Shall Bear his Own Burden," "Don't Bear Any Burden that You Don't Have to Bear," being the headings of the discourse.

FIFTH YEAR OF RECTORSHIP CELEBRATED.

THE Church of the Good Shepherd, Binghamton, N. Y., celebrated the fifth anniversary of the rectorship of the Rev. Clarence Archibald Bull on Sunday and Monday, June 17th and 18th. All the services on Sunday were of a festal character. The large number receiving at the Low Celebration gave evidence of the effect of the rector's teachings on fasting communion. The anniversary sermon was delivered at the High Celebration, and a report was read at this service reviewing the progress made during the last five years. At no time in the history of the parish has so much been accomplished during a like period. Inasmuch as the church is a free church and the definite support is from the pledge system, this is indicated by a gain of nearly two-thirds as many people pledging and of over double the sum of money heretofore given annually, together with an increase of hundreds of dollars in the Easter offerings. The report also gives an account of extensive repairs and improvements made on all the parish buildings. Since the 1st of October half the sum required for the new pipe organ has been raised, and it will be placed in the church during the rector's vacation to be ready for use on his return in September. Besides this, many handsome gifts and memorials have been received by the church. The massive eucharistic lights presented by the people of the parish were used at both celebrations. The silk cassock worn by the rector at all the services was the gift of friends in the parish. A reception was given at the rectory on Monday evening by the ladies, and was largely attended by members of the parish and friends. The rector was assisted in receiving by the wardens and vestrymen and their wives.

TRINITY COLLEGE ALUMNI.

AT THE annual meeting of the alumni of Trinity College the attendance was unusually large. The Rev. Dr. Henry Ferguson, '68, of Concord, N. H., and Edgar F. Waterman were elected trustees. There have been during the year three deaths among members of the board. The Rev. George H. Clark, D.D., Luke A. Lockwood, LL.D., and Charles E. Graves, LL.D. Mr. Waterman was elected treasurer, succeeding Mr. Graves, treasurer for thirty years. The Rev. Dr. Samuel Hart, '66, read the necrology for the year.

The following officers were elected: President, Walter S. Schutz, '94, Hartford; vice-president, Lawson Purdy, '84, New York City; secretary, Edward S. Alling, '94, Hartford; treasurer, Charles G. Woodward, '98, Hartford.

Standing Committee: The Rev. Dr. Samuel Hart, '66, Middletown; Dr. W. S. Hubbard, '88, Brooklyn, N. Y.; George W. Ellis, '94, Hartford.

Junior Fellows: The Rev. John T. Huntington, '50, and the Rev. Dr. John J. McCook, '63, both of Hartford.

A MYSTERIOUS FIRE.

A MYSTERIOUS FIRE which threatened to completely destroy the Church of the Epiphany, Chicago, occurred on June 30th. The fire was discovered early in the morning by the flames bursting through the basement windows and for two hours gave the firemen a hard fight. How the fire could have burned so long a time, as it apparently had, without being discovered is a mystery. Incendiarism is suspected and a thorough investigation will be made.

DEATH OF AN OLD CHOIR BOY.

ST. PAUL'S PARISH, as well as the entire community of Washington, has suffered a deep loss in the death of Mr. Edwin B. Hay, who passed away after a brief illness on the 11th of June. Mr. Hay's connection with St. Paul's began in his boyhood, when he was a member of the first vested choir formed in the city, and has continued without interruption till the day of his death, at the age of fifty-seven. For more than twenty years he had been a member of the vestry, and had represented the parish in the diocesan convention. On Whitsunday he was in his place in the church, collected the offerings as usual, and received the Holy Communion, being the last to leave the chancel rail. He appeared in his usual good health, and greeted his friends in the genial manner for which he was so well known, but that was the last day of his work on earth. At the funeral services in St. Paul's, on June 13th, the throngs of friends, and many delegations from societies and fraternities, showed how universally he was known and beloved. The vested choir of the parish, as a tribute of affection, rendered the Burial Office chorally with much feeling. The Rev. Alfred Harding, D.D., officiated and the Rev. Messrs. E. M. Thompson and W. J. D. Thomas were also in the chancel.

OLD HOME WEEK AT THE CATHEDRAL, CHICAGO.

THE "OLD HOME WEEK" at the Cathedral of SS. Peter and Paul, which was planned by the Dean, the Rev. W. T. Sumner, began on June 26th and has been most successfully carried out.

In point of attendance, enthusiasm, and the general excellence of the addresses, there was nothing left to be desired. The material results show a considerable number of pledges in support of the work received, and a formation effected of the old members of the Cathedral parish. The "Old Home Week" was designed by Dean Sumner to bring together the old parishioners of the Cathedral for the purpose of making them acquainted not only with the present members of the parish, but also with the changed conditions of the work and the need of support in carrying it on. He hoped in this way to re-awaken the old interest in the work, and by making the union an annual affair keep alive the love for the Cathedral institution.

On Tuesday evensong was sung with a congregation of over 500 and a choir of 64 voices made up of boys and men from the Cathedral, Grace, Epiphany, St. Andrew's, Christ Church, and St. Mark's, Evanston. Barnby's "How Manifold" and Gounod's "Send out Thy Light," were splendidly sung. Sixty old choir men in the front pews also sang, and addresses were made by Canon Knowles, Dean Lutkin, and Thomas Wild, who is now serving his 42nd year in the Cathedral choir. Professor Lutkin, who directed the choir, was organist in the early 60's, and Canon Knowles, who was appointed to the Cathedral by Bishop Whitehouse in 1867, was in charge until 1884.

Wednesday evening was observed by the Old Communicants and the speakers were Canon Knowles, Rev. Geo. D. Wright, who served in the parish 7 years, and Rev. Geo.

Todd, who was assistant to Dean Pardee in 1886. Dean Sumner, acting for Bishop Anderson, conferred upon Canon Knowles the title of Honorary Canon of the Cathedral.

The members of the old organizations, including the Sunday School and many guilds, met on Thursday evening and listened to addresses by Canon Knowles and Miss Fannie Groesbeck.

Each evening after the service in the Cathedral there was held a reception in the Missions House with refreshments served by the Woman's Auxiliary and St. Monica's Guild.

A committee consisting of Dean Sumner, chairman, W. B. Conkey, Joseph Jellyman, Rev. Geo. D. Wright, Wm. Kendrick, Prof. Lutkin, Mrs. Ipham Randolph, Mrs. Mary Bates, and Miss Fannie Groesbeck, was appointed to prepare a constitution and nominate officers, and a special meeting will be held in the autumn to receive their report and perfect the organization.

The work at the Cathedral is now being carried on by four priests and a fifth will be in residence August 1st.

Those at present assisting Dean Sumner are the Rev. Messrs. Arthur P. Kelley, C. A. Cummings, and H. R. White.

LARGE LEGACIES AND GIFTS.

BY THE WILL of the late Edward T. Dobbins, of Philadelphia, \$10,000 was left to endow the beautiful memorial chapel in St. Andrew's cemetery, Mount Holly, N. J., which he built during his life-time. Mr. Dobbins also left a legacy of \$5,000 to Grace Church, Pemberton. Another gift to a New Jersey parish is one of \$1,000 given by Francis W. Smith, of Philadelphia, to Grace Church, Crosswicks, in memory of his deceased father, who had been a constant benefactor of the parish. The money has been used by the parish in needed repairs and improvements to the church.

A NARROW ESCAPE.

THE REV. R. H. COTTON, rector of Trinity Church, Fort Worth, Texas, while visiting his son-in-law and daughter, Mr. and Mrs. George King, at Minnetonka Lake, Minn., came very near losing his life by drowning last week. While walking over a temporary structure, which spanned part of the lake, with Allan King, his grandson, a plank gave way, precipitating both into the water. A bridge builder hard by plunged into the water, and after considerable difficulty succeeded in saving both. The Rev. Mr. Cotton was able to officiate at the Church of the Messiah, St. Paul, on the following Sunday.

DEATH OF THE REV. E. L. KING OF TORONTO.

THE CABLE REPORTS of the dreadful railway accident in England, mention among the killed the Rev. Edw. L. King, late of Trinity College, Toronto. Mr. King was a graduate of St. John's College, Winnipeg, taking his B.A. degree in 1896, and was ordained to the diaconate the same year. A year later, he was advanced to the priesthood by the Bishop of Rupert's Land. He has held a professorship at Trinity College up to the last commencement, when he resigned, and went abroad, to meet death almost as soon as he touched land.

A CHURCH ABOVE THE TROLLEY WIRES.

THE Church of St. John the Evangelist, Hingham (the Rev. G. F. Weld, rector), has just been moved from its old location in Main Street to a new site at the corner of Water and Main Streets. The job was of an unusually peculiar character, as the structure was raised thirty-five feet into the air, so

that it could be moved along over the trolley and other wires. All the furnishings had been left intact, including the beautiful Long memorial pipe organ. The hardest part of the work was the handling of the huge telephone cable containing 125 wires in order that no interruption would be made to the service. The cable was carried over the roof of the building by a force of cable men who were on the roof while the building was moving. Beside the church in its new location there will be a pretty little rectory.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Notes from the City.

THE REV. DR. JAMES S. STONE, rector of St. James' Church, Chicago, is away on his vacation. He will spend some time on the Georgian Bay and afterwards will go to the Adirondacks.

TWO EXCELLENT memorial windows have recently been placed in St. Peter's Church, Chicago, by Miss Georgie Angell in memory of her father, mother, sister, and brother. One of the windows depicts Christ and the rich young man, and the subject of the other is "Gethsemane." Both are after Hofmann's pictures, and are in accordance with the scheme adopted for the church which provides for scenes from the life of our Lord. The windows were designed and made by Spaulding & Co. of Chicago.

AT ST. PETER'S CHURCH, Chicago, the rector, the Rev. Dr. Du Moulin, provided a special evening service for the graduates of the schools on the Sunday following the general closing for the year. An appropriate sermon was preached and the attendance was gratifyingly large.

THE FULL CHOIR of the Church of the Redeemer, Chicago, accompanied by the choir-master and the rector of the parish, spent the First Sunday after Trinity at Ionia, Mich., where they joined in the services at the parish church. The Rev. Simon Blinn Blunt, rector of the Redeemer, will spend the summer with his family on the shore of Narragansett Bay, Rhode Island. The Rev. D. C. Hinton, curate, who will have charge of the parish during the rector's absence, has recovered from his injuries received a few weeks ago in a railroad accident.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Grace Church to be Repaired.

THE HANDSOME Grace Church, California St., corner of Stockton, San Francisco, is to be once more used for worship. The Rev. David Evans announced on St. John Baptist day, at morning service at the Bishop's house, 2515 Webster Street, where Grace congregation has been worshipping since the disaster, that it is the intention of the vestry to roof in the standing walls in the next two or three months. The walls are said to be comparatively sound, the earthquake not having impaired them in the least.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Notes from the Diocese.

THE REV. GEO. TAYLOR GRIFFITHS of Baker City, Oregon, has been called to Trinity Memorial, Denver.

THE CORNER-STONE of the new Trinity Memorial will be laid September 1st on the site now owned by the parish on Lincoln Avenue.

THE REV. HENRY R. REMSEN, rector of Grace Church, Colorado Springs, will be tendered a reception, Thursday, June 28th, by the members of the Men's Parish Club, assisted by the Woman's Guild.

THE CHURCH of the Good Shepherd, Colorado City, has been presented a handsome brass processional cross. The old cross has been given to the Epiphany mission (colored), Colorado Springs.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Items of Interest.

THE BISHOP was one of the speakers at the commencement at the Pomfret School, on Wednesday, June 20th.

A REMARKABLE feature of the service at Trinity Church, Brooklyn, on Trinity Sunday, was the baptism of a little child, and the admission to the Holy Communion of a man of ninety-five years.

AT ST. MARGARET'S School, Waterbury, the baccalaureate sermon was preached by the Bishop of Kentucky, ever a welcome visitor in this diocese. The Bishop's daughter is a member of the graduating class.

MR. EDW. K. LOCKWOOD, a leading business man of Norwalk, died recently at the age of 77 years. Mr. Lockwood was senior warden of St. Paul's Church, and rendered many years of service as treasurer of the parish.

ST. MARY'S-BY-THE-SEA, at Black Rock, near Bridgeport, has been opened for services for the season. The service is preceded by

vinity School on "The Incarnation." The clergymen present were the Rev. E. C. Acheson of Holy Trinity, Middletown; Rev. G. B. Gilbert of South Farms, Rev. C. E. Roberts of Clinton, Rev. Percy Barnes of Essex; the Rev. Reginald R. Parker of East Haddam; the Rev. Prof. S. R. Colladay of the Berkeley Divinity School; the Rev. Prof. Elmer T. Merrill of Trinity College, and the Rev. Joseph Hooper of Durham.

ON TUESDAY, June 26th, Bishop Brewster consecrated St. Paul's Church, Westbrook. The sermon was preached by Archdeacon Raftery. There were also present the Rev. Messrs. Shepard, Roberts, Mathison of Vermont, Hooper, Barnes, and Mitchell. After the service the Bishop confirmed a sick man, and thence went to Clinton, where he confirmed two candidates.

GEORGIA.

C. K. NELSON, D.D., Bishop.

New Church at Inland Park—New Organ at Grace Church, Waycross.

THE CONGREGATION of the Church of the Epiphany, Inman Park, Atlanta, have decided to build a new church on the corner of Moreland and Euclid Avenues. It is expected to complete the edifice in the next three months. The building is to have a seating capacity of 175.

Binnington, recently resigned. The call has been accepted and Mr. Tyndell will take charge as soon as he can be released from his present parish. He is a graduate of the Virginia Theological Seminary. He preached at Gloucester on Sunday, July 1st, to a crowded congregation. For the succeeding Sundays in July the officiating clergyman will be the Rev. Beekman of Woburn.

BY WAY of celebrating the repairing and general renovation of the edifice, the members of Calvary Church, Danvers (the Rev. M. H. Carroll, rector), held a well attended function on the evening of June 29th, which was attended by a number of prominent clergy and laymen. Archdeacon Babcock was among those present and he made a pleasing address.

AT THE meeting of the archdeaconry of New Bedford, held at the Church of the Epiphany, Walpole, lately, the sermon was preached by the Rev. J. L. Tryon of All Saints' Church, Attleboro.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

WM. WALTER WEBB, D.D., Bp. Coadj.

New Rectory at Racine.

THE CONTRACT for the building of the rectory for St. Luke's parish, Racine, has been let for \$8,500. Work has already been begun on the excavating. Nearly \$8,000 has



CHANCEL AND CHOIR OF GRACE CHURCH, WAYCROSS, GA.

the Sunday School. The Rev. George A. Robson, rector of St. George's, Bridgeport, is in charge.

The Rev. Howard La Field of St. John's Military Academy, in the diocese of Milwaukee, whose former home is Bridgeport, is ministering for the summer, as in former years, at the Church of the Nativity, in the northern part of the city.

THE ANNUAL meeting of the Archdeaconry of Middlesex was held at the John H. Hall memorial parish house of Trinity Church, Portland, on Friday, June 22nd. The Holy Communion was celebrated by Archdeacon Raftery, who is the rector of the parish. The business meeting followed, at which the apportionments were laid, and appropriations made for the ensuing year. The Rev. Oliver H. Raftery was nominated to the Bishop as Archdeacon for a third term of four years; the Rev. George B. Gilbert, rector of Christ Church, Middletown (South Farms), was reelected secretary, and Mr. John H. Sage of Portland, treasurer. The lunch was followed by the reading of a paper by the Rev. S. R. Colladay of Berkeley Di-

THE INTERIOR of Grace Church, Waycross (Rev. S. J. French, rector), has just been completed by the installation of the new organ. The chancel and choir is now completely furnished, as shown by the picture herewith.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Gift to Grace Church, Muncie.

MR. GEORGE F. McCULLOCH has added to his gift to Grace parish, Muncie, the donation of a lot, 125 x 125 feet, immediately adjoining the Church property. This will give a frontage on Adams Street of 250 feet. The Rev. F. F. Kraft, rector-elect, will begin his duties on the first of September.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

New rector for St. John's Gloucester—Improvements at Calvary, Danvers—Personal.

THE VESTRY of St. John's Church, Gloucester, has extended a call to the Rev. Chas. N. Tyndell, rector of St. John's Church, Cape Vincent, N. Y., to succeed the Rev. A. A. V.

already been secured, so that the small balance necessary will soon be raised.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Faribault Convocation—Services at St. Peter's, St. Paul.

THE SUMMER meeting of the Faribault Convocation was held June 25th and 26th, in the Church of the Holy Communion, St. Peter (Rev. George C. Dunlop, rector). The newly appointed Dean, the Rev. F. D. Budlong of Fairmont, presided. A cordial invitation had been extended to the members of the Minneapolis Convocation, and a number availed themselves of this opportunity of meeting with their brethren of the Faribault Convocation. The following programme was carried out in every detail: The opening sermon was preached by the Rev. C. H. Shutt of St. Peter's Church, St. Paul, on "What is a Churchman? Why I Am One." Discussion: "The Needs of the Town Church," (1) "The Sunday School," by the Rev. Chas. Slattery of the Cathedral, Faribault, and (2) "The Church Club," by the Rev. A. E.

Fillmore of Mankato. On Tuesday evening there was an appointed discussion on "The Town Church." (1) "Its Men," Rev. J. S. Budlong, Austin; (2) "Its Rector," Rev. S. M. Hayes, Northfield; (3) "Its Organizations," Rev. W. A. Dennis, Luverne; (4) "Its Spiritual Life," Rev. W. H. Pond, Wilder.

THE REV. F. W. MERRILL of Fond du Lac diocese, gave a very interesting account of his work on the Oneida Indian Reservation, at St. Peter's Church, St. Paul, on the feast of St. John the Baptist. St. Peter's Church commemorated their patronal saint with a celebration of the Blessed Sacrament at 6 A. M., and choral Evensong at 8 P. M. The Rev. Dr. Wright was the special preacher. The preacher, after enumerating the various controversies that have been read into the life and faith of St. Peter, the uncatholic demands of one portion of the Catholic Church, culminating in the supremacy of the Bishop of Rome, denounced the teachers of the Church who professed one thing in their creed and something totally different in their teaching, as purely dishonest. It was a

powerful presentation of Catholic truth and highly appreciated by the congregation. The offertory will be forwarded to the Rev. Father Merrill towards his work on the Oneida Reservation.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Services at St. Andrew's, Lambertville—Year Book of Trinity Church and Grace Church, Trenton.

ON THE Nativity of St. John Baptist, at St. Andrew's, Lambertville, the thirteen persons who were confirmed on Ascension day, were admitted to their first Communion. Since the Confirmation, the class has met twice a week for instruction and devotions preparatory to their reception of Holy Communion, and on the eve of St. John's day there was a special address and devotional exercises at 8 o'clock P. M. for the first communicants, their parents, and friends.

The daily Eucharist was instituted in this parish on Ash Wednesday. Immediately pre-

ceding the celebration, matins are said at 6:50. The attendance during Lent and since has been very satisfactory, and indicate the good foundations laid by the former rector and his father, who shepherded the parish for very many years.

St. Andrew's Sunday School has just contributed \$70 for Church restoration in San Francisco. Very recently the vestry, on its own volition, waited on the rector, Rev. John Carr, and informed him that they considered that the finances warranted their increasing his stipend by \$200 additional.

On the evening of St. John's Nativity the choir held its usual annual festival and recital. After Evensong, in which were sung Custance's *Magnificat* and *Nunc Dimittis* in B flat, the following selection was rendered by the choir: Mendelssohn's "O for the wings," Spinney's "How beautiful upon the mountains," Sawyer's "St. Christopher," Martin's "Holy Spirit, come, O come." There were also organ and violin solos in addition to the above.

THE RECTOR and vestry of Trinity Church,

HIGH CLASS DRUGGISTS AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or official names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—"Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

Trenton, instead of the annual year book, have just issued a beautiful memorial volume, providing a permanent record of the services at the reopening of the church after the recent extensive improvements. The book is beautifully illustrated with reproductions of photographs of the church and of the various memorials given, together with pictures of the various rectors. The improvements included a stone porch across the west end of the church, a choir cloister, a wrought iron rood screen, new windows, mural tablets, and the redecorating of the interior. Since the present rector, the Rev. Hamilton Schuyler, took charge in 1900, \$17,000 in debts have been paid, and \$13,000 spent in improvements. Mr. Schuyler, in the parochial letter which serves as a preface for the book, stresses the need of regular attendance and worship and an effort to find for every parishioner some individual work in the various parish guilds.

THE YEAR BOOK of Christ Church, Trenton, is also out. This parish is one of the most active in the diocese, with a large institutional work, many work classes, Chinese and colored Sunday Schools, and the largest communicant roll in the see city.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Consolidation Considered—St. Alban's to be a Parish—Both Bishops Away—Gift to Christ Church, Franklinville.

CONSOLIDATION of parishes is being discussed whereby churches which are more or less successful at the present time but whose future is not bright may be made into one great parish. The Church of the Nativity, the Church of the Advent, and St. Jude's Church, are in a section of the city from which Church people are moving and into which many foreigners are coming. It will be a problem of some intricacy to bring about such consolidation, as each of the churches has a valuable property and an endowment fund ranging from \$20,000 to \$50,000. The Church of the Advent was admitted into union with the convention in 1842, the Church of the Nativity in 1845, and St. Jude's Church in 1848.

A problem of easier solution is the consolidation of two recent mission stations in West Philadelphia—the Church of the Reconciliation and St. Anna's mission—to which may be added the financial strength accruing from the sale of the old Church of the Mediator, about \$40,000 of which has, as yet, been unable to locate. It is hoped to form in the neighborhood of Fiftieth and Walnut Streets, West Philadelphia, if a satisfactory union can be effected, a strong and vigorous parish in a section of the city to which many of the residents of the older part of Philadelphia have removed.

THE ADMISSION of St. Alban's Mission into union with the convention as a parish is being considered by the Standing Committee of the diocese. A number of years ago a fine stone building was erected under the direction of the Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown, and Mr. Archibald Campbell Knowles, a wealthy layman, was placed in charge and in the course of time received the grace of Holy Orders and is at present vicar. It is generally conceded that the mission should become a parish, but some of the older parishioners object to the conditions.

THE BISHOP and the Bishop Coadjutor have gone away for the summer, the Bishop to California, and the Coadjutor to his home in Maine.

THE SET of dossals which have been in use in St. Paul's Church, Chestnut Hill (the Rev. J. Andrews Harris, S.T.D., rector), having

been replaced by an oak reredos, were given to Christ Church, Franklinville, recently, in charge of the Rev. W. Bernard Gilpin, now of Trinity parish, New York.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Woman's Auxiliary.

SECRETARY for the Niobrara Deanery, Mrs. H. Burt; for the Eastern Deanery, Miss Mary B. Peabody; for the Black Hills Deanery, _____.

During the business sessions of Convocation, the women delegates slipped away for two meetings by themselves. The first was devoted to discussion of Auxiliary work, with the following programme: "The Woman's Auxiliary," (1) "Its Claims to a Place among the Parish Organizations," Mrs. W. G. George; (2) Mission Study Classes, Discouragements and Encouragements," Mrs. H. J. Fahnestock; (3) "Its United Offering," Miss Mary B. Peabody; (4) "As Seen at Work among the Dakotas," Mrs. Edward Ashley; (5) A letter from its general secretary, Miss Julia C. Emery; (7) Discussion.

Again it was proved that it is the work itself which calls out a response, not the theories about it, nor its machinery. Every one listened with absorbed interest to what Mrs. Ashley had to say, and regretted that time was wanting for a longer address.

The second meeting was to hear reports from parish guilds, Sunday Schools, and choirs. These were helpful and suggestive, and only the interesting discussions in Convocation proper cut short the useful interchange of experiences which followed the reading of reports.

The annual report of the secretary of the Woman's Auxiliary showed advance along the lines of mission study, increasing the circulation of the *Spirit of Missions*, and range of gifts for missions; and revealed that the amount to the credit of the United Offering is more than three times what it was three years ago—the corresponding year in the last triennium.

WELL POSTED

A California Doctor With 40 Years Experience.

"In my 40 years' experience as a teacher and practitioner along hygienic lines," says a Los Angeles physician, "I have never found a food to compare with Grape-Nuts for the benefit of the general health of all classes of people. I have recommended Grape-Nuts for a number of years to patients with the greatest success and every year's experience makes me more enthusiastic regarding its use.

"I make it a rule to always recommend Grape-Nuts and Postum Food Coffee in place of coffee when giving my patients instructions as to diet, for I know both Grape-Nuts and Postum can be digested by anyone.

"As for myself, when engaged in much mental work my diet twice a day consists of Grape-Nuts and rich cream. I find it just the thing to build up gray matter and keep the brain in good working order.

"In addition to its wonderful effects as a brain and nerve food Grape-Nuts always keeps the digestive organs in perfect, healthy tone. I carry it with me when I travel, otherwise I am almost certain to have trouble with my stomach." Name given by Postum Co., Battle Creek, Mich.

Strong endorsements like the above from physicians all over the country have stamped Grape-Nuts the most scientific food in the world.

"There's a reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

WE issue our debenture bonds running from one to five years—in interest payable semi-annually in Chicago—secured by real estate mortgages. Also handle farm mortgages, collecting and remitting the interest and principal when due at par.

Write us for further information.

WISCONSIN SAVINGS, LOAN AND TRUST COMPANY

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HOLY WEDLOCK

A NEW BOOK WITH THE

MARRIAGE SERVICE AND CERTIFICATE

It contains:

- 1st. The Marriage Service from the Prayer Book rubricated, and letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.
- 2nd. A Marriage Certificate, printed in Gold, Red, and Black.
- 3rd. A blank page, handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

- 4th. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.



- 5th. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½ x 7 inches, gold lines around the pages. Bound in three styles of covers.

- No. 1.—"Holy Wedlock," heavy parchment cover, in envelope, net 50 cents.
- No. 2.—"Holy Wedlock," bound in white leatherette, title of book in gold, boxed, net 75 cents.
- No. 3.—"Holy Wedlock," soft white kid, in box net \$2.00.

The Rev. Bert Foster, D.D., writes: "It is by far the most satisfactory book of the kind that has ever come to my notice; and in binding, print, paper, and general appearance in every way acceptable to Parson and Bride, and a marvel of cheapness, which to many is of importance."

Rev. Edwin S. Hoffman writes: "I want to congratulate you on your very handsome production. It by far excels anything on the market known to me."

The *Pacific Churchman* says: "This is very markedly the most Church-like of these reproductions of the Marriage Office. The clear black type is a very good imitation of the old Books of Devotion, and it is rubricated. The Certificate is blazoned in crimson and gold, but without the least suggestion of gaudiness. Any bride may be thankful to have such a memorial of her marriage."

THE YOUNG CHURCHMAN Co.

Milwaukee, Wis.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Work at St. Paul's, Wells.

THE THIRTEEN communicants of St. Paul's Church, Wells, have accomplished quite a remarkable amount of work for so small a body of people. Their Church, built in 1841, has been painted; the interior walls and ceiling papered, the west window covered with a glazed paper of appropriate design. Bracket lamps have been placed on the walls. Mrs. Oliver K. Hopson has given a chandelier in memory of her daughter Alice. Mrs. Amelia Hopson and Mrs. Sarah Hopson gave an altar cross in memory of their deceased husbands. A cellar has been dug beneath the church and a Bryan heater placed in position.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Improvements at St. Paul's—The Bishop and Dr. McKim Abroad.

DURING THIS summer, a new heating system is to be installed in St. Paul's Church, and in response to an appeal the funds needed for the tiling of the aisles and the space in front of the chancel have been promised by several persons as memorial gifts. Another gift lately received is a very beautiful altar book, which was used for the first time on Easter Day. On the inside cover is the inscription: "In Memoriam, Charlotte A. Jackson, Easter 1906." It was given by the Young Ladies' Bible Class in remembrance of their faithful friend and teacher, the sister of the Rev. Augustus Jackson, the first rector of St. Paul's.

THE BISHOP of Washington sailed for England on the 23rd of June, and will later go to the German baths which were of so much benefit to his health last summer.

THE REV. DR. MCKIM has gone to the south of France, chiefly for the benefit of Mrs. McKim's health.

CANADA.

News from the Dioceses.

Diocese of Quebec.

BISHOP DUNN returned from his visit to England in time to be present at the closing exercises of Bishop's College, June 21st. Feeling references were made to the death of Principal Waitt, on which account the closing exercises were of a much more private nature than usual.

Diocese of Calgary.

AT THE meeting of the diocesan Synod, June 21st, Bishop Pinkham, in introducing the school question, complained that though Anglicans had asked for similar privileges as the Roman Catholics in school matters, the same were not granted. A resolution, protesting against this, was brought before the Synod. The Bishop dedicated the new Church of St. Barnabas, N. W. Calgary, on Trinity Sunday.

Diocese of Huron.

AFTER a three hours' debate at the diocesan Synod, June 20th, on the proposition of Bishop Williams' charge, that the funds of the diocese, amounting to about \$750,000, should be put into the hands of a good trust company, the House decided against it. The funds will remain in the hands of the Land and Supervision committee for disposal and will be taken care of in the usual manner. A motion for the government ownership of the liquor interests was strongly opposed in debate, and withdrawn. A resolution was introduced protesting against a clause in the Lord's Day Act, now before the government, giving the Jews and Adventists special privileges, and passed. A telegram was sent to the government.

Diocese of Niagara.

BISHOP AND MRS. DUMOULIN entertained the delegates to the Synod at the see house, Hamilton, at the close of the session, June 20th. A strong committee was appointed during the session to consider Bishop Dumoulin's proposal that a church house be built in Hamilton for the use of all the churches in the diocese.

Diocese of Nova Scotia.

THE NEW Cathedral in Halifax is to be called "All Saints' Cathedral," which was the name adopted by the original executive committee appointed by the late Bishop Binney.—THE preacher at the opening service of the diocesan Synod, June 22nd, in St. Paul's Church, Halifax, was the Rev. G. R. Martell.

Educational

THE COMMENCEMENT exercises of the PORTER MILITARY ACADEMY (Rev. H. H. Mikell, rector), Charleston, were held in St. Timothy's Chapel on the Academy grounds, on the morning of June 19th. The exercises were opened with prayer by Bishop Capers, and then followed the salutatory by Cadet Harold Ernest Scheper, 2nd honorman. Next in order was the contest in declamation between the two literary societies—the Philomathic and the Pherolampian—which was won for the Pherolampian by Cadet James Allan, Jr.

The following medals were delivered by the Rev. Joseph C. Hall, late of the diocese of Michigan City, but now ministering in this diocese: Pherolampian medal for declamation, to Cadet James Allan, Jr.; school medal for declamation, to Cadet R. B. Guerard; choir medal, to Cadet R. B. Sanders; students' scholarship medal (duplicates), to Cadets James Allan, Jr., and F. M. Hicklin; medal for deportment, to Cadet C. B. Ellis; medal for mechanical drawing, to Cadet P. H. Fuller, Jr.; medal for classical course, to Cadet James Allan, Jr.; medal for best literary society essay, to Cadet A. C. Bedell of the Philomathic Society, and medal

CLEVER DOCTOR

Cured a 20 Year Trouble Without any Medicine.

A wise Indiana physician cured 20 years' stomach disease without any medicine, as his patient tells:

"I had stomach trouble for 20 years, tried allopathic medicines, patent medicines and all the simple remedies suggested by my friends but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the state told me medicine would do me no good, only irritating my stomach and making it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking coffee!' why, 'What will I drink?'"

"Try Postum," said the doctor, 'I drink it and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'

"Well that was two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

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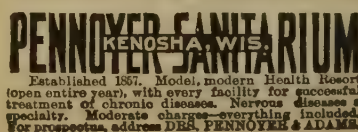


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for best graduating essay, to Cadet H. B. Keckelely.

Bishop Capers made a brief address to the graduating class, and then Superintendent D. G. Dwight presented the diplomas to the following graduates: Allen Stanley Bedell of Greenville; Francis Gendron Cain of Pinopolis; Paul Hamilton Fuller, Jr., of Anderson; Russell Bogart Guerard of Charleston; Henry Bengier Keckelely of Charleston; James Thompson Reid of Newberry; Harold Ernest Scheper of Charleston.

The valedictorian was Cadet F. G. Cain, 1st honorman.

Superintendent D. G. Dwight expressed himself as being gratified with the year's work and hopeful for the future.

THE TWENTIETH YEAR of St. Mary's School, Concord, N. H., closed with the exercises of June 16th and 17th. On Saturday, June 16th, an address was given in the Memorial parish house by the Rev. Arthur Peaslee of Grace Church, Manchester, his theme being the necessity of girlhood's laying hold upon the eternal rather than upon the temporal.

The Rev. Dr. Roberts, in appreciative comment upon the address, spoke of the mingling of the religious element with other elements in a girl's education, and suggested its being exemplified in the very exercises of the day. These opened with hymn and prayer. The school sang Sir John Stainer's "Love divine," and then was to follow "a lightsome song."

After this the Rt. Rev. Edward M. Parker, Bishop Coadjutor of New Hampshire, bestowed the diplomas and prizes. The Bishop touched in a few words upon the history of the school, and said that his previous pleasant but somewhat vague impressions of it had been greatly strengthened by his more intimate knowledge since his election as Bishop Coadjutor. To his hearty words of commendation for the school he added words of deep appreciation for the friend who not only by her generous gifts, but by her earnest sympathy and interest in all that concerns St. Mary's is insuring fresh vigor and increased usefulness to the school.

On Sunday evening at St. Paul's Church, the Rev. Dr. van Allen of the Church of the Advent, Boston, addressed the school upon the text, "The King's daughter is all glorious within: her clothing is of wrought gold."

Monday evening the beautiful gymnasium, the gift of Miss Perkins, was opened with a little play given by the school girls. This was followed by a garden fête lasting two days. Through the united efforts of the many friends of the school this beautiful fête was a great success and added a thousand dollars to the endowment fund of St. Mary's.

GENERAL FRED D. GRANT, son of the famous Appomattox hero, was the reviewing officer this year at the PENNSYLVANIA MILITARY COLLEGE, Chester, he being assigned to take the place, on Military day, of General William H. Taft, Secretary of War, who was unable to be present. The college is recognized by the War Department officially as one of the six best military institutions in the country.

The ante-commencement season at this college was inaugurated with the United States Inspection in the latter part of April, when Major H. C. Hale was assigned to that service, consuming two days in the work. The next event was the annual exhibition drill at the Philadelphia Horse Show, when the fashionable set showered congratulations upon the cadets for their daring feats of horsemanship.

At the competitive mounted drill for the diamond-set Bergfels medal, hundreds saw a cadet from Massachusetts take the trophy. This recurring event is to commemorate the death of a soldier brother of the donor, who fell mortally wounded in the Civil War. On Military day General Grant conferred upon meritorious cadets, 35 in number, the bronze marksmanship medals and bars, who qualified

at the required distance during the year, on the college rifle range. The commencement on June 20th, drew thousands to the exercises, which consisted of literary renditions and later, military maneuvers on the parade ground, in the afternoon, the sham battle being the stellar attraction.

This year, the Rt. Rev. Leighton Coleman, LL.D., Bishop of Delaware, preached the baccalaureate sermon.

Fourteen graduates, representing the various states in the Union, were given diplomas and degrees.

THE CLOSING exercises of All Saints' School, Sioux Falls, S. D., were as follows: Saturday, June 9th, 2 P. M., children's hour—calisthenics in the gymnasium, and outdoor games; Sunday, June 10th, 8 P. M., in the Cathedral, baccalaureate sermon by Bishop Hare; Monday, June 11th, 8 P. M., musicale; Tuesday, June 12th, 8 P. M., senior play; Wednesday, June 13th, 6 P. M., lawn fête and reception on the school grounds; 8 P. M., address by the Rev. Theodore Sedgwick of St. Paul, Minn.; distribution of diplomas and gold crosses to the graduating class by Bishop Hare and Miss Peabody, the principal of the school. Five pupils were graduated. The past year has been a prosperous one in the history of All Saints'. As many boarders as could be accommodated, and a large number of day scholars.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
121 West 91st St., New York.]

The following extract from the Brooklyn *Eagle* will prove of interest to choirmasters who have the courage to walk in the experimental paths of vocal mysteries unknown to modern science:

"A lecture given at Public School No. 154, on St. Anne's Avenue, Bronx, on Thursday evening by Dr. John Dawson, introduces a new idea in the training of boys' voices. Dr. Dawson, who is a graduate of New York University and instructor in vocal music in the public schools of Montclair, N. J., claims that the break in the boy's voice is unnecessary and positively injurious to the future man's voice. The voice of boyhood and the voice of manhood are closely related sections of the complete male voice, the boy using the upper part and the man the lower.

"The break is caused by the misuse of the voice, due partly to bad usage and partly to the formation of a pitch habit, which the boy cannot overcome unaided. The larynx grows gradually even as the boy does, and the pitch should go down gradually until it reaches the man's voice. The lecturer claims that this is the natural method of change, but the pitch habit stands in the way and puts off the change as long as possible, with the result that great strain is put upon the delicate vocal organs by using the voice at too high a pitch. The tension produces serious congestion and the break ensues. Most boy voices break in changing, indeed this has been recognized as the orthodox method of change. Dr. Dawson claims that adequate training to facilitate a gradual change can be given in school in the regular singing lesson.

"The break is injurious to the future man's voice, as he must use the same vocal organs, and the strain which causes the break can never be overcome. Also because that part of the boy's voice required to be developed into the upper part of the man's voice, especially in tenors, is entirely lost. The result is to dwarf the adult voice—to restrict it in range, power, quality, flexibility, and endurance.

"The lecturer claims that this new method is needed in order to counteract the harmful effect on the voice of successive generations of broken voices."

If Dr. Dawson can go a little further, and

demonstrate that a boy's voice need not even lose its original pitch, we shall regard him as the greatest "labor saving" inventor of the day.

The celebrated conductor, Felix Weingartner, has given up all orchestral work for an indefinite period. His last appearance was at Paris, where he conducted a festival devoted largely to the works of Beethoven and Berlioz. In New York, Weingartner is a great favorite, and rumor proclaimed him as the future leader of the Philharmonic before the engagement of Safonoff became known. He is regarded as a versatile conductor, and is not looked upon as a "specialist" in the readings of certain masters, as is the case with some of the famous foreigners, imported during the past two years to supply the place of a resident conductor of the Philharmonic orchestra. Weingartner's health is assigned as the cause of his retirement. After his Paris season he is reported to have said: "I must have rest, must flee the excitement that accompanies my appearance in public. I must harbor my forces, and must be given opportunity to concentrate them. For these reasons I have resigned from all my engagements, including the one in the United States,"

(Continued on Page 360.)

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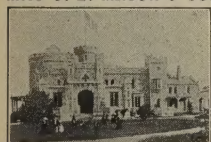
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MUSIC.

(Continued from Page 357.)

although by so doing I forfeit a fortune. I need not emphasize the fact that it is particularly hard for me to resign from my duties in Berlin, and to part company with the Royal Orchestra (Berlin) with whom I have always worked in harmony. Although the Royal Intendent has not yet formally accepted my resignation, I hope to obtain my release amicably. No one will be benefitted if I go about my duties, or am compelled to go about them, while I am fatigued and worn out, working without love or enthusiasm. No true artist can practice his art under compulsion. The concerts of the Royal Orchestra will continue and thrive without me. It is possible that I may be missed occasionally, but the orchestra boasts of such masterly ensemble that other conductors can and will lead it to artistic triumphs. Besides, circumstances are different now, as the Royal Opera House commands the services of two first-rate conductors—Richard Strauss and Karl Muck."

It is doubtful whether Weingartner will ever resume his labors as a conductor, as he has determined to devote himself entirely to composition.

Safonoff, the new conductor of the New York Philharmonic, is to receive a salary of \$20,000 per annum. Of this sum \$13,000 will be paid by the orchestra, and \$7,000 by the National Conservatory of Music. Safonoff is to succeed Rafael Joseffy as professor of the piano in the conservatory, and his work will be thus divided between orchestral conducting and teaching. He is a specialist in Russian music, and his readings of Tchaikowsky have filled New Yorkers with unbounded enthusiasm.

The new conductor of the Boston Symphony Orchestra is to be Dr. Karl Muck. He

is still conductor of the Royal Opera in Berlin, and will come to Boston on leave of absence for one year, granted by the Emperor. Dr. Muck is widely known throughout Europe. He was born in Darmstadt in 1859, and was educated at Heidelberg with a view toward occupation as a government official.

After leaving Heidelberg he went to Leipzig, and there in addition to his university work he studied at the Conservatory of Music. After receiving his degree of Doctor of Philosophy, he gave himself up to the study of music, and in 1880 he made his appearance as a pianist at the Gewandhaus.

He soon after became operatic conductor at Zurich, Salzburg, and Graz. After filling an engagement as conductor at Prague, where he remained for six years, he became conductor of a travelling opera company—a position which had been held by Anton Seidl. In 1892 he was appointed *kapellmeister* of the Royal Opera in Berlin.

IF WE ARE so led by the Spirit, where we go, and what we do, is of comparatively little moment; we may be forced by the circumstances of our life into surroundings that seem full of peril, but if God sent us there, such surroundings can do us no harm, though they may dull our feeling of happiness. Only let us remember that if, by God's mercy, we are free agents, and can choose our own way of life, then it is simple mockery to talk of aspirations for the higher life, if we deliberately indulge our lower nature, by living in an atmosphere of worldliness, or by doing something which is, perhaps, quite innocent for others, but consciously works us harm.—George H. Wilkinson.

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